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DESTINY

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"Tempest," by Gordon Grant

COURTESY D. A. C. NEWS AND JOHN HANNA GALLERIES

In this issue:

The Cry of Peace When There Is No Peace
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What This Publication Stands For!

DESTINY MAGAZINE is the official publication of the Anglo-Saxon Federation of America, set up to explain the true function of the Celto-Anglo-Saxon and kindred peoples in the plan of God as modern Israel, with special reference as to their history, true identity, and responsibility as revealed by the Bible and in the light of modern archaeological and ethnological research.

We of the Anglo-Saxon Federation of America are plain Americans who have seen God's hand in our history and for the most part we are churchmen who see God's Word in the Scriptures.

Our Guide— The Bible

We believe that in the Bible we have plain guidance for the spiritual life of the soul, the moral order of society and for the economic process based on justice and equity. In the Law we find the moral and economic order by which God intended to make obsolete the pagan order under which we live. In the History we see our forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity and correction. In the Prophets we have the Voice of God recalling us to our allegiance and *foretelling the consequences of certain courses of action*. In the Gospel we have our Lord offering to set up again the Kingdom of God in its economic and moral and spiritual elements. In the Apostles and the Church we have all this held as a precious possibility at any time we are ready for it, but at present under the phase of interior religion without the larger social manifestation — in brief, but one hemisphere of the given Truth. So that we may be said to stand for *the whole Law of God and the whole Gospel of Christ*.

An Unalterable Covenant

OUR responsibility in these matters is deepened by the fact that we, as a people — *the Celto-Anglo-Saxon and kindred peoples*, as our Federation puts it — are the people with whom God made His unalterable Covenant and upon whom He laid His Law, "Which if a man do, he shall live."

That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people was called *Israel*. Selected, disciplined, and dispersed on their mission, they are as really existing and working now as they were in Bible times. In ignorance of their identity, they have been blindly fulfilling part of God's purpose, but the foretold time is come when they shall know who they are and what they came here to do. Our movement is but one sign of that awakening.

We know the divine *destiny* that Israel was commissioned to fulfill. We know that Israel left Palestine, while the Jews remained. We can trace Israel out of the East and across Europe to their new settlement in the Isles and then on to America. By what the Prophets wrote of them, what the monuments record, what the traditions preserve, and by the way-marks they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

Our Place in the Plan

WE still live in Bible times in the truest sense. The United States and Canada are peopled with branches of Israel, the Covenant People. And being who they are, and being where they are, their responsibility as human channels through which the purpose of God is to flow to the

nations is very great. This Federation is a recognition of that responsibility.

So that we stand for the Bible, for Christian truth in all its parts, and for the place of the American people in the plan of God.

Israel was not chosen for its special work by reason of any superiority to other people; their promised greatness, which has now been fulfilled, was not given for their own aggrandizement but as necessary equipment for the world work they were to do. Everywhere the notes of Israel are civil and religious liberty.

Seeking Neglected Truths

THIS American nation is a Covenant Commonwealth, included in the unalterable, unconditional covenant which God made with Israel. But on its own behalf, also, our American nation in its national documents made its own covenant with God which it is dishonoring today. We are trying to recall our people to a sense of their present position.

This, in large and general terms, defines our position. We number amongst our members and adherents clergymen of every denomination and members of all the churches. We are anti-nothing but pro-everything relating to God's revealed purpose. We have no doctrinal tests and seek to avoid controversies arising from differing doctrinal views. For the most part our membership holds the generally accepted elements of Christian truth. Taken as a whole the doctrines held within the Federation by its members would comprise the totality of present Christian belief. This we seek to complete with the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times—the same people with the same work—but now nearing a time of great change in the world for the fuller entry of the Rule of God amongst men.

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EDITORIALS—

"A straight line is the shortest distance between two points." — Euclid

Tempest

OUR cover illustration this month depicts a storm swept coast and an angry sea. We have often viewed such scenes as well as experienced the thrill of riding out a storm at sea. At such times we are reminded of the words of the Psalmist, "They that go down to the sea in ships, that do business in great waters; These see the works of the Lord and his wonders in the deep. For he commandeth, and raiseth the stormy winds, which lift up the waves thereof. They mount up to heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them into their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

(Psalms 107:23-31.)

When the calm and quiet of a peaceful and pleasant day are disturbed by rising winds which moan and howl as the storm breaks in all its fury it is difficult to realize, as one looks out upon the boisterous mass of tossing waves, that yesterday the same sea had the restful quietness of peace.

This changing mood of the sea seems to reflect the periods of calm and storm in the life of the human race. There are times when nations and peoples are quiet and peaceful and contentedly pursue the occupations of peace. At such times the desire is to insure happiness, establish liberty and bring justice to all men. Then suddenly ill winds begin to blow, strife and conquest arise to disturb the tranquillity of the peace of yesterday. Happiness passes as tension grows and humanity is tossed about in the storm of passion and

greed, much as the waves roar when a storm-tossed sea lashes a rock-bound shore.

The nations today are in the midst of a storm, the fury of which surpasses any storm as fire, destruction, and death are rained upon thousands. Angry voices are proclaiming that even greater destruction awaits men as evil men strive to increase the fury of the tempest. Old landmarks are being swept away as the storm breaks all bounds of restraint with nation after nation being engulfed by the fury of man's uncontrolled passions. Is there no hope of abatement in the fury of this tempest?

Men cannot stop the destruction they have now aroused. But there is one and only ONE who can rebuke this storm and say, "Peace, be still," as he said it on that day when a great tempest smote the ship in which he slept, causing his disciples to awaken him and say, "Master, carest thou not that we perish?" He arose and rebuked the tempest and the wind ceased and there was a great calm.

Let us at this Christmas season cease to think of Him as the baby in the manger, but rather as the COMING ONE upon whom men may call in this hour of distress. He only can still the tempest and bring us into the desired haven of peace and rest. There is no other way by which man can be saved from himself except through Him who is master of our destiny. But He waits the call and when we ask He will answer. Then, with the power of the infinite back of His command, he will again say, "Peace, be still" and the tempest of passion and destruction now afflicting mankind will cease and a new order of peace and prosperity will be ushered in as nations learn war no more.

"Master, carest thou not that we perish?" Yes, He cares. But men have not yet become concerned enough to ask him to do for them what they cannot do for themselves. Would that the nations would call upon Him at this Christmas season to still the tempest and the storm.

Is Russia Moving?

THE day is drawing closer when Russia will make the predicted drive to the Dardanelles and then south into Palestine. The rumor is, as a result of the present conference between Adolf Hitler and Soviet Premier Molotoff, that the Soviet sphere of influence will take in the Dardanelles and perhaps the territory east to India. It is in this section that the prophets indicate the drive against Palestine will originate.

Those who read Mr Nabors' article in the last issue of DESTINY will recognize the importance of this conference in connection with November 10-11, 1940. Evidently this date is the turning point in the Westward drive against Great Britain, for Hitler has declared, as a result of his conference with Molotoff, that the theatre of war is now to be moved to the east.

We have repeatedly stated in DESTINY that the war would not be settled in the so-called "Battle of England," but that the final phase of the present conflict for world domination would be in the near east. Hitler has now declared that it is in the east where he expects to conquer Great Britain. He does not know, nor realize, that over 2500 years ago the prophets show that this is the very place to which he would be forced to move because of circumstances beyond his control.

It is, therefore, of more than passing interest that the nations are now planning to march to the place where they are to assemble for coming judgment. Hitler's failure to invade England has shaken the confidence of many of his own people, but his eastern move, in conjunction with Russia, will end in the annihilation of both as military powers. There they are to meet the God of Israel on the field of battle.

We are living in a great day. The drama of the ages is about to be completed and of these scenes we are to be eye witnesses. The rapidity with which prophecy is being fulfilled

makes one marvel at the blindness of our spiritual leaders to the significance of this day, and especially to the *meaning* of what is now transpiring in Europe, Asia, and Africa.

Men cannot celebrate peace this Christmas season. But men of good will have every reason to rejoice, for in the signs of the times they can truthfully answer Isaiah's cry, "Oh that thou wouldst come down," by declaring *He is Coming*.

The Election

THE election is over and President Roosevelt is to continue in office for a third term. For the first time in the history of the United States the precedent that had been established in this country against such a third term has now been broken.

The reason for the defeat of Wendell L. Willkie will be analyzed by many; as will be the reason for the victory by President Roosevelt against the prejudice of a third term. Among the causes which will be given will be the present economic conditions, the P. W. A. vote, the program for defense, the administration's promises of assistance to Great Britain, including the President's foreign policy, etc. However, while all these have a bearing in influencing men, yet that influence works in both directions. We are certain that when a true analysis is made it will be shown that racial issues which Mr. Willkie tried to sidestep were the real factors which brought about his defeat.

President Roosevelt was returned to office because of his political shrewdness in not offending any block of votes. True, there were those who were at enmity with him and with his policies, but he certainly did not go out of his way to antagonize any block of votes or group of men who had declared their intention of voting for him, even though he might not agree with them in their activities. He was too politically wise to commit such an error. On the other hand, Wendell L. Willkie deliberately went out of his way to attack those who had declared their intention of supporting him. He made a categorical statement against certain men and groups whose support he said he "didn't want or need." This cost him millions of votes and *did not win any perceptible*

number of votes from those whom he was trying to placate.

Mr. Willkie was poorly advised in this, or used poor judgment, or else he was deliberately tricked into making an open and public attack upon men who were going to support him with their votes because they hoped he would restore the full authority of Constitutional government to our land. Their votes in the ballot box could have counted just as much in his favor as any others that were cast for him. People vote according to their prejudices far more often than they vote in accordance with reason. This is clear in the statements made by the average voter as to why he supported the candidate of his choice.

So long as Mr. Willkie was not willing to face the facts back of the racial issue, silence would have been golden. His failure to observe the wisdom of this ancient adage, coupled with his demonstrated prejudice against those who saw danger for the continuation of our form of government in racial activities, cost him the election.

The Leader of the People

THE following quotation is from an editorial written eight years ago which appeared in the December issue of our magazine. This editorial was written just after the first election of President Roosevelt to the office of President. We said then, "The nation not only seeks relief from economic ills through political expedencies, but it also has elected to office those who preach of wine and strong drink. Twenty-five hundred years ago Micah prophesied, 'If a man in the spirit of falsehood and lies comes and patters to you of your wine and debauch, For this people he is the right Preacher (or leader)!' (Micah 2:11 F. F. Trans.) As men turned from righteousness, seeking their own pleasure, God delivered our nation into the hands of such leaders. The result of a return to debauchery will hasten further disaster, for no nation or people can turn their back on morality, temperance and righteousness and escape severe judgments. One, though not a prophet, can safely predict that the desired relief sought through licensing evil, in any form, will not materialize."

The intervening years have fully

justified our prediction and subsequent events have proved the accuracy of Micah's forecast. The people desired this type of leadership. Let us read Micah's further statements. We find the prophet denouncing swindlers who plan mischief against His people and are able to carry out their plans of oppression because it is in their power to do so. The people who support this leadership are shown as answering the denunciations of the prophet by demanding that he cease prophesying that evil is coming, for such evil is not to happen.

The prophet replies by declaring that they are truly called the House of Jacob for, if they would but keep God's Word and do good and follow after righteousness these troubles would not come, but in their failure to do this disaster was inevitable. The people are shown as refusing to heed the warning or turn from their evil ways, so the prophet declares that there is to be no rest for the people for the defilement that corrupts, and the corrupting that destroys. Then follows the statement of the coming of a man who advocates wine and strong drink, even he, so the prophet declares, shall become the leader of this people. The restoration of wine and strong drink is recognized by the New Dealers as one of the outstanding achievements of President Roosevelt, calling for support for re-election. A news item dated October 10th reads in part, "Liquor dealers received letters this week from the Roosevelt-Wallace Finance Committee headed in this state (Massachusetts) by former Governor Curley, in which they were reminded that the liquor industry was made possible by President Roosevelt's 'ardent desire for repeal of the Eighteenth Amendment.'" The letter pointed out to the dealers that they were now in a position to help the President.

After eight years this leadership has been confirmed for another four years. Naturally the question arises, What is to be the end of it all? Will the present New Deal leadership be able to bring in a New World order?

The moves to accomplish the regimentation and regulation of the activities and wealth of our people will never bring about the establishment of a new order. However, these moves are destined to wreck the present economic structure and thus destroy what

is recognized as the old order. In the time to come the evils of the capitalistic system are destined to pass away. Capitalism shorn of evil will continue, for in the coming new order every man will be a capitalist, that is, own and have possessions.* The establishment of all this will not be accomplished by the New Deal though it is to follow as a result of the destruction of the old order by the present New Deal program.

Useless Boastings

LET the weak say I am strong" is hurled in derision by Joel at a nation who, by beating her plowshares into swords and her pruning-hooks into spears, thinks she has become a mighty military power.

We have seen three major groups of enemy nations follow the program of preparing for aggressive warfare as Joel prophetically issued a proclamation to the Gentile nations to make ready for war. He declared it is the day of which all the prophets have spoken. But though prepared and armed he designated among this group one, though declaring their strength, to be weak. Who is this weak one?

John describes the spirits that actuate the three dictators as evil which comes from the mouth of the dragon, beast and false prophet. He shows that they have gathered the kings of the earth and of the world (the political and economic leaders) together for the battle of the Great Day of God Almighty. Later on John describes this battle and in the final scenes of that conflict states that only the beast and false prophet are present (Rev. 19:20). What has become of the third, represented by the dragon? Is this the weak one who boasted of strength, but was not able to endure unto the end because of weakness?

In an editorial in the March, 1940, *DESTINY* we discussed these three unclean spirits and showed the fulfillment of this prophecy in the present three European dictators. The spirit from the dragon was clearly seen to actuate the Fascists.

Without the strong support of Hitler, Mussolini long ago would have given way before the might and power of the Israel people.

*See "The New Order. Every Man a Capitalist", December 1938 *DESTINY*.

It is evident that before the conflict ends the weaker partner of the Berlin-Rome Axis will come under complete domination of the other. It is no secret among military men that Italy may more and more become subservient to Germany. It is possible also that in-so-far as military operations are concerned Italy may become completely impotent. John ignores the dragon in the final phase of the conflict for this power is of so little account that it is not even mentioned by the prophet as taking part in the closing scenes of this age. This would seem to indicate that judgment had come upon the Fascists before the war ends.

This possibility raises many questions. Will Hitler finally dominate Italy, and will the military leadership of the Fascists pass to the Germans? Time again will have to give its verdict, but of this we are sure, that the beast (Naziism) and the false prophet (Communism) only are to be present and active as leading powers in the final scenes of this last and greatest conflict. It will close with the forces of evil brought to judgment and stopped from ever again afflicting the world with sorrow.

Hitler Warned

ONLY those who read history with the knowledge that there is a God in heaven directing the affairs of men and nations, making evil serve His purposes, can appreciate the awakening that came to the King of Babylon. Nebuchadnezzar thought that he could do as he pleased without taking into consideration that there was a God. It was not until he heard the interpretation by Daniel of his dream that he came to understand that he was not as free as he thought. The prophet told the king that he was to suffer, "Until thou know that the most High ruleth in the kingdom of man, and giveth it to whomsoever he will." (Daniel 4:25.) Finally at the end of the days of suffering the king acknowledged that "All the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Daniel 4:35.) Before the king of Babylon came to a full realization that there

was a God in heaven he had to be driven out from among men and eat grass as an ox.

As we write the news is coming in over the radio of a disastrous earthquake in Rumania. Whether he recognizes it or not, Hitler is being notified of his impotency, "When He (God) ariseth to shake terribly the earth." The announcer is just saying that this earthquake has done more damage to Hitler's war machine in Rumania today than could possibly be done by weeks of intensified bombing by the British.

In an editorial entitled "When the Earth Shakes" published in *DESTINY* for January 1940, we said, "Most of our readers are aware that nations are rapidly preparing for the battle of the Great Day of God Almighty. However, many are overlooking the fact that at the same time when the nations begin their preparation for the final conflict between good and evil, God is to make ready His weapons of destruction. 'The Lord hath opened his armoury, and hath brought forth the weapons of his indignation.' (Jeremiah 50:25.) Are we, then, witnessing in these present earth tremors the preparation of the titanic forces of nature for the part they are to play in the coming struggle? We do know that in the final phase of the coming war God will bring into action all the forces of nature in settling His controversy with the nations."

Hitler may have some hope of protecting his oil supply from sabotage in Rumania and even from British attack, but he has no possible chance of protecting that supply or even the oil wells from destruction when God moves against him, using the titanic forces of nature that are at His command. We believe that the present severe tremors in the Balkans are but initial warnings to the warring nations that God himself will have the final say in the settlement of this controversy. Let us quote again from the above editorial, "Just as surely as nations are preparing, so God is making ready to meet them in the coming great battle. Not only are we told that the earth is to shake, but that there will be signs and wonders in the very heavens."

The natural question is, "Will Hitler, Mussolini, or Stalin take warning?" No, for they are so certain of

their ability to direct their own affairs, in spite of any opposition, that God is not even considered in all their planning. Though a preliminary demonstration of God's might and power has now been made, these dictators will continue their march eastward as they move towards the place where God has declared He will meet them and bring upon their armies the greatest destruction that has ever been experienced since man went out in aggressive warfare.

The God of Israel, who upset Hitler's planned schedule and prevented the invasion of the British Isles, has now served a warning on the dictator that he and his co-partners in crime must reckon with a power which they cannot intimidate or control in the final settlement of the world's problems. Because this is so John declares that the final phase of the conflict will be "the battle of the Great Day of God Almighty."

It is almost impossible for armies to fight under adverse weather conditions and it will be impossible for them to continue the battle when God brings into play the weapons of His indignation. These weapons are described by the prophets as tempest and storm, seismic disturbances and meteoric showers.

Let us listen to the account as Joel describes that day: "The Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake." Let the dictators ponder the next sentence as they lay their plans for the destruction of the Anglo-Saxon nations and particularly the British Empire; "But the Lord will be the hope of his people, and the strength of the children of Israel". (Joel 3:16.) Against such a bulwark of strength the dictators will one day recognize how impotent they are and how futile their plans have become for destroying the Commonwealth of Israel nations.

The present warning will seem but an idle tale to these military leaders, as well as to many in the Anglo-Saxon lands. But we can afford to wait the verdict of time. This is a warning of the coming of the great upheaval predicted soon to take place as the armies move into Palestine. They will not be debarred from their plans, though God has demonstrated His acceptance of their challenge as

He moves, in behalf of His people to meet their enemies. This is to be at a place appointed, when the forces of heaven and earth are loosed to accomplish His purpose and demonstrate the accuracy of the utterances of all the prophets.

Comets

ACCORDING to the astronomers, this month of December will see one of these heavenly visitors in the sky, which will attain its highest brilliancy in January, 1941. The scientists will vie with one another in telling men that any significance attached to the celestial wanderer is but superstition and a display of ignorance on the part of those who hold to such ideas.

The scientific mind overlooks the fact that their rational belief can make them as ignorant of the true facts of the spirit as an excessive disturbance over the unknown or mysterious can hide the physical truth from the superstitious. Had the Wise Men sought counsel of men of modern science regarding the star, their claim would have been called superstitious, for these men of modern science would have been able to give a rational explanation of the star which foretold to the Wise Men the birth of Christ. Their journey, so they would have been told, would be fruitless.

Fortunately there were no ignorant scientists present at that time to deter the Wise Men from their journey so that we have the interesting story of the coming of these men to Bethlehem with the resultant discovery by them of the Christ who was born in a manger.

All the rationalistic arguments of the scientists will never shake the belief in the fact that a star was seen by the Wise Men heralding the birth of Jesus. The scientific world is ignorant also of the meaning of the great pictorial star groupings, for they but study the skeleton, as it were, and know nothing of the real meaning of these wonderful signs pictured upon the vault of heaven that declare God's handiwork not only revealing the physical, but also that which is spiritual and invisible. In their rationalistic beliefs they ignore the full reason given by God for the lights in the heavens, "Let them be for signs, and for seasons, and for days, and for

years." (Genesis 1:14.) It is recognized that they do govern seasons, days, and years. Why not also accept them as the predicted signs?*

The Bible contains an interesting allusion to the fact that these signs were against one of Israel's enemies, "The stars, they fought from the skies,—the stars from their high course fought against Sisera!" (Judges 5:19-20, *F. F. Trans.*)

Appearing among the heavenly signs or constellations there come from time to time wandering stars or comets. They come from outer space and return to that space after their visit. These wanderers have been designated as omens of evil. This is not without cause, for history reveals that—accompanying their occasional visits—turmoil and disaster are noted in the affairs of men and nations. The scientists cannot deny these facts so they declare that one can always find slaughter and disaster linked to comets in the minds of the ignorant. But science seems never to take into account that there is a God in the heavens who has set his great time-piece to synchronize with the affairs of men.

Jude refers to the wicked as wandering stars for whom the gloom of darkness is reserved forever (Jude 13). This is an allusion to wandering stars or comets that visit our universe, after which they return to outer space. Here Jude associated them with evil. The prophet Ezekiel gives the description of a coming disaster that will affect the armies of the world as great stones from heaven bring discomfiture to the forces of the nations (Ezekiel 38:22). History records a similar scene in the days of Joshua, when in the battle of Beth-horon the "Lord cast down great stones from heaven." (Joshua 10:11.)

Scientists have given us a description of the physical structure of the head of a comet. We are told that it is made up largely of meteoric stones of different sizes. Could it be that a small comet struck the earth in Joshua's day, causing his disastrous shower of stone? Scientists admit that it is possible for a direct hit to be made upon the earth by a comet, though the chances are small. It certainly is.

(Please turn to page 16)

*See the pamphlet, "The Star of Bethlehem", price 5c; obtainable from DESTINY Publishers, Haverhill, Mass.

The Great Prophecy

A Recent Sermon of Timely Significance

THE LESSON: *Matthew 13:10-17, 24-30, 36-42* (This was read from the *Weymouth Edition*) And His disciples came and asked Him, "Why do you speak to them in figurative language?"

"Because," He replied, "while to you it is granted to know the secrets of the Kingdom of the Heavens, to them it is not. For whoever has, to him more shall be given, and he shall have abundance; but whoever has not, from him even what he has shall be taken away. I speak to them in figurative language for this reason, that while looking they do not see, and while hearing they neither hear nor understand. And in regard to them the prophecy of Isaiah is receiving signal fulfillment:

"YOU WILL HEAR AND HEAR AND BY NO MEANS UNDERSTAND,
AND YOU WILL LOOK AND LOOK AND BY NO MEANS SEE.
FOR THIS PEOPLE'S MIND IS STUPEFIED,
THEIR HEARING HAS BECOME DULL,
AND THEIR EYES THEY HAVE CLOSED;
TO PREVENT THEIR EVER SEEING WITH THEIR EYES,
OR HEARING WITH THEIR EARS,
OR UNDERSTANDING WITH THEIR MINDS,
AND TURNING BACK,
SO THAT I MIGHT HEAL THEM' (Isa. vi. 9, 10).

"But as for you, blessed are your eyes, for they see, and your ears, for they hear. For I solemnly tell you that many Prophets and holy men have longed to see the sights you see, and have not seen them, and to hear the words you hear, and have not heard them.

... Another parable He put before them.

"The Kingdom of the Heavens," He said, "may be

compared to a man who has sown good seed in his field, but during the night his enemy comes, and over the first seed he sows darnel among the wheat, and goes away. But when the blade shoots up and the grain is formed, then appears the darnel also.

"So the farmer's men come and ask him.

"Sir, was it not good seed that you sowed on your land? Where then does the darnel come from?"

"Some enemy has done this," he said.

"Shall we go, and collect it?" the men inquire.

"No," he replied, "for fear that while collecting the darnel you should at the same time root up the wheat with it. Leave both to grow together until the harvest, and at harvest-time I will direct the reapers, Collect the darnel first, and make it up into bundles to burn it, but bring all the wheat into my barn."

... When He had dismissed the people and returned to the house, His disciples came to Him with the request.

"Explain to us the parable of the darnel sown in the field."

"The sower of the good seed," He replied, "is the Son of Man; the field is the world; the good seed—these are the sons of the Kingdom; the darnel, the sons of the Evil one. The enemy who sows the darnel is *the Devil*; the harvest is the Close of the Age; the reapers are the angels. As then the darnel is collected together and burnt up with fire, so it will be at the Close of the Age. The Son of Man will commission His angels, and they will gather out of His Kingdom all causes of sin and all who violate His laws; and these they will throw into the fiery furnace.

THE TEXT: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28.

THE Lesson that was read is from the *Gospel*, yet as you will notice, it constitutes a *prophecy*. It prophesies the pattern we may expect prophetic events to follow. The text that I have just read is also from the *Gospel*; it also relates to prophecy; it concerns the attitude of mind in which to meet and live through prophetic times. Both these passages have great weight with us because they were uttered by our Lord, who never attempted to tell us anything He did not know, and who so frankly said, "If it were *not* so, I would have told you." Against our dull understanding He made every effort to tell us what we need to know.

Let me begin by stating a few facts about prophecy in general; then we shall look briefly at our times in the

prophetic light; and lastly make some reference to the Great Prophecy to which few of us give any attention.

FIRST, then, as to Bible prophecy! The world will have nothing to do with it because, for one thing, it bears too hard on the conscience; and for another thing, it makes too heavy a demand of the intellect. Even the church today is not generally interested in prophecy—not only for these reasons, but for the additional reason that if there is any part of Scripture that has been wrested by dogmatic ignorance to the delusion of the people and the scandal of religion, it is this part which we call *prophecy*. Because of fanatics, its very study has fallen into neglect and even into disrepute. It has become, unfortunately, almost the exclusive field of a type of

mind that cannot penetrate the outer figure to the inner Truth—and a type of mind predisposed to defeatism, as if somehow God had been beaten—and this in face of the fact that the very cornerstone of prophecy is the proclamation of the undefeated and triumphant God.

Biblical Prophecy, as we know, has two functions—a telling *forth*, and a telling *beforehand*. The prophet is a *forthteller* as well as a *foreteller*, a preacher of righteousness as well as a prognosticator of events. Today, the emphasis is on the prophetic preaching rather than the prophetic prediction. "Read the prophets for their preaching," we are told, an excellent counsel, for then we shall see that their preaching is one with their prediction. And there never was a

better time to read them! To read the Book of Habakkuk in one of the recent clarifying versions is almost like reading a contemporaneous account of what is reported today in the newspapers. Indeed, it is not too much to say that no one but a reader of the prophets can *intelligently* read the current newspapers.

There is one fact concerning prophecy that is seldom expressed, and it is this: Our religion—that is, Biblical religion—is unique in that it is the only religion that even professes to have a prophecy of prediction. You will search Confucius in vain for anything resembling prophecy. Mohammed never assumes to foretell anything. The sacred books of the ancient East are wholly lacking in prediction. Only in Biblical religion can even the pretense of a prophecy of prediction be found. Oh, the ethnic religions had their divinations, their fortune-tellings, their astrologies, their superstitious signs, and such like—but no view of their peoples' moral future, no vision of the on-going world in distant centuries. You will find that only in the religion of which we are the heirs. The chief challenge that the Hebrew prophets always made to the pagan gods was—"If they be gods, let them foretell things to come!" It is said in the Old Testament that "the Lord will do nothing, but He revealeth His secret unto His servants, the prophets," and we have even the Divine invitation—"Ask me of things to come concerning my sons." *Concerning my sons*—for much of prophecy relates to God's use of a *people* to whom He has given a very *burdensome divine commission*.

THE New Testament also is full of prophecy—in Gospels, Acts of the Apostles, Epistles and the Revelation. Jesus himself was known as a prophet, in the sense of a *foreteller*. You remember that evening walk on the road to Emmaus, when Jesus overtook the two men walking sadly home in the twilight, and asked them why they were so pensive? And they said, "Are you a stranger in Jerusalem that you do not know the things that have happened?" Jesus said, "What things?" And they replied, "Concerning Jesus of Nazareth who was a prophet mighty in deed and word before God and all the people." *Everyone took Him for a prophet.*

Indeed, it is Jesus who *first* and

finally gives us the *true reason for* and the *true use of* prophecy—which is not to make us prophets, but to save us from bewilderment when prophetic forces culminate. How often He said, "Behold, I have told you *before* it came to pass, that when it *is* come to pass"—*what?* Well, it was a different purpose at different times. At one time His purpose was, that when the thing *did* come to pass, "ye may believe that I AM HE." At another time, His purpose was that they might *understand* what it was that had come to pass—might know *what* was occurring. Jesus' purpose in prophecy was to enable his people to *identify* and *interpret* events when they arrived. "THIS is THAT" and, to that end, he said "When these things begin to come to pass"—don't be downcast, don't be bewildered, don't be as ships without a rudder;—"when these things begin to come to pass, then LOOK UP, LIFT UP YOUR HEADS, for your redemption draweth nigh." He wanted to stabilize their minds with a faith that was *knowledge*.

If ever there was a time when people of good will needed a *standard* by which to interpret the times, it is *now*. Even the skeptic on the street would instantly agree that "we live in prophetic times", because, regardless of Bible or religion, he perceives that the times arise from causes set in motion in the past, and that they have consequences for the future concerning which we ought to be thinking. Now *that* is to take the prophetic view of things! The prophets are always telling us, "If you do certain things, certain results will follow." Not always bad things. Often great and good things. The *promises* of the Bible—they are prophecies too: Do this, and this good result will follow. Bible warnings are prophecies: Follow certain evil courses, and certain evil consequences will certainly appear. Not arbitrarily, not because the Bible says so; it is the way the universe is made. It is the *LAW*.

NOW, what are the elements which must be present to make the times truly *prophetic times*? For one thing, the *peoples of prophecy* must be present, for no crisis is prophetic unless it involves them. And the principal peoples you read about in the Bible are *all here*. Israel is here; Moab, Assyria. If I should call

them by their modern names you might be surprised. Did you think these peoples evaporated from the earth when the Bible was finished? Whom do you think the Anglo-Saxon peoples are, and the Belgians and the Germans and the Russians? They are Bible peoples under modern national names, and all these peoples are related to the present crisis. If you know who they are, you know why they are doing certain things and why certain things are befalling them. The past is culminating for them. We constantly forget that *we are living in Bible times now!* Ignorance of this is part of the darkness that overshadows the nations.

Not only must the peoples of prophecy be present, but the *Great Controversy of Almighty God* must be visibly and pre-eminently to the fore. Wherever the cry rings out, "Thy Sons, O Zion, against thy Sons, O Greece,"—and the old challenge, "Who is on the Lord's side in this controversy?"—there you may be sure prophetic issues are being joined. All these elements have been present and have been increasing from 1914 on.

But if we had no other sign that we are in prophetic times, we should have a most authentic one in our conscious need of the *prophetic comfort and courage*. I say, prophetic comfort—a very special kind of tonic comfort. For most of us most of the time "comfort" is a soft, sleek, stroking word. Not always! Not always for the Scriptures! Comfort is no softling; the word itself is like a strong man armed. C O M - F O R T — fortis, fort, fortify, fortitude, strength,—nothing soft about that! Fortitude to *see* unflinchingly; strength to *stand* unwaveringly. Not a lullaby, but a trumpet call.

Most of us, if not all of us, have a deep sense of needing this prophetic comfort or fortitude or insight today, and we may test how much we have of it by noting our reactions to these times in which we live. I find many people wavering—tossed up in their minds and flung down again by every passing gust of events. I find bewilderment and despair. I am not condemning these confused or despairing people; they are of a much higher grade than people who are indifferent and undisturbed. They are sensitive and therefore they suffer.

They are at least alive, but they are not spiritually grown up. God is riding on the storm, yet they fear the world is going to the devil. Some things in the world are assuredly going to the devil—they belong to him! But we are very near the line of blasphemous unbelief if we think that God has been outwitted by brutal battalions, or that the Cross of Christ has been made of none effect by the revival of pagan ideologies. God is marching on, His purpose ever ripening.

COMPARE the condition of mankind in the Stone Age with his condition now and you will have no doubt on that score. We have only to remind ourselves that Chicago, New York, London, Paris, Constantinople at their modern worst are mere Sunday School parlors when compared with the cities in which St. Paul first preached. God failed? Christianity failed? Say rather, the world has failed at precisely those points and precisely to the degree that it rejects God and Christ. There is the failure. Get a real view of the world into which Christ came; and you will never again say that "Christianity has failed"—you will say that wherever it has been incorporated it is the only thing that has succeeded. And it has been here so short a time. Take 35 men, each 60 years old, stand them in line; their combined ages will represent *more* years than Christianity has been at work in the world. *And only a handful in any generation have been genuine and creative Christians, Christians like Christ.*

War? Yes. But who glorifies war now? No one. The Cross has dimmed all martial glory. The last conqueror the world admired was Napoleon. Today the man who develops a drouth-resisting corn out in Iowa, the man who hews out another step toward the conquest of cancer—that man is a greater hero even to the present faulty world than, let us say, Adolph Hitler.

Oh, in these and other matters, there's no end to the moral defeatism we can hear today, and *prophecy is its great antiseptic.*

Our minds are distressed and our spirits are flayed by events beyond the seas. I cannot be silent concerning them, yet I would not speak of them except to emphasize their spiritual elements. The extent to which

we exalt their importance may be the measure of our own spiritual dullness. Bursting bombs impress us and we say, "How horrible is war." And yet for years we sat complacently through the most terrible and obscene war of spiritual and mental forces—and said hardly a word. The carnal mind did not sense that great war being waged above the earth. Yet that phase, in which souls of men were being murdered though their bodies were unhurt, and whole nations were subjected to the doctrines of devils though the cities were unscathed—that was the phase that really terrified spiritually sensitive persons. Armed conflict on the field is by far the lesser and I may say cleaner aspect of war. And so it appears in the prophetic light.

Well, that being as it is, and all of us but little children in these matters, let me say quickly what I have to say about this War. It is an evil created by the evils of what we so ignorantly called "peace". One of God's great Health Department laws on the *natural plane* is that when we let an evil live and grow by common consent, or at least without common protest, that evil breeds another evil to cast it down. Supply a carcass—a body of moral decay in society—and the vultures will assemble to dispose of it. This war was bred by evil, to destroy evil. Both it and the evil it feeds on will become ashes together. Today there is a great burning of tares in the wheatfield of the world, and the fire and the tares will sink in ashes together. It is not going to be a long job. Terrible hours are still ahead, but as the cleansing work is accelerated by Christian peoples' penitent recognition of its purposes, the time will be shortened, and I shall not be at all surprised to see the tide fully turned (it is swiftly turning now) by Winter, and running with such a tide-rip by spring that we shall stand astonished, as by a miracle.

I have just spoken of one of God's Health Department Laws on the *natural plane*—that one evil breeds another evil to check it. That is the order of natural providence. It is true on the natural plane, but it is not the whole Law of God with reference to evil. True, every evil does create another evil to control it. Evil industrial practice creates the evil of industrial disorder. The evil of high

prices brings the evil of low consumption. Evil national principles create the evil of war. Heavy taxation yields light returns. Evil physical habits create the disease that curtails them. That law always works. But *that* is not the whole counsel of God concerning evil. None of these evils *overcomes* the other; the *end* of their conflict is *not* that *no more evil remains*. As a preservative from wholesale destruction, by creating a control of evil, this law has its value; but *for the actual overcoming of evil*, no value at all. The Law for *that* is a Spiritual Law—a higher science: "*Overcome evil with Good*"—and we don't take kindly enough to that to *practice* it. You can check evil with evil—you can only *destroy* evil with *Good*! One is a natural law, self-operative; the other awaits the spiritual initiative of man. *Through the worst* we shall be preserved *from the worst*; but we shall reach the *best* only through our deliberate employment of the *Good*!

NOW, to return. Many a word the prophets have made familiar to us will rise to our memory from time to time as the only language fit to describe some of the things we shall yet see. We shall understand the saying, "And the cities (capitols) of the nations fell." We shall know what is meant by the wail of the merchants that did business in the seas. We shall see the invasion of the Pleasant Land by a ruler *who is not royal* (how explicit the prophets are!) who shall suddenly be disturbed by tidings out of the North and out of the East, and then shall lash out with full fury, and come to his end with none to help him. The prophets are going to be widely quoted men one of these days. And we shall see Israel become a third with Egypt and Assyria as a blessing in the midst of the earth:—the peoples that fight against Israel are not to be destroyed but *transformed*, and their great gifts and powers now devoted to carnal ends shall be used for righteous human ends;—all these we shall see, and thank the Word of Prophecy which aforetime indicated them to us.

But I want to say that if *this* is all we look for or all we find in prophecy, then we have missed the whole spirit of it, and prophecy has failed of its purpose so far as *we* are concerned. We are naturally sensation-lovers and

sensation-mongers. The *louder* the thing and the *nearer* to us, the more impressed we are by it. But, noisy events have to do with evil and not with *Good*. We who are supposed to be interested in the coming of the *good*, hardly hear a word of the greatest prophecy of all—the coming of the Kingdom—without observation, and in a silence as silent as the growing wheat. People will listen to you if you tell them about Armageddon and speculate on the interpretation of dark sayings, but of that *great prophecy*—“the knowledge of the Lord shall fill the earth, as the waters cover the sea”, they are not so avid. They would rather hear the disastrous and spiritually destructive defeatist doctrine that at last, life and the world and everything else just bogs down into final chaos. There are those who seriously and *religiously* hold that the wrong will overcome the right. Even those who merely *fear* that, thereby confess that they believe it, too. For fear is *faith in the wrong*, in its power; fear is *unbelief in the right*, and in its power. No Scripture warrants us to expect the world to grow worse and worse. We are warned to expect that “*Evil men and seducers shall wax worse and worse.*” And they are! We see it before our eyes this very day. Evil men never operated with such deep skill in dark Satanic arts as at the present time. Never was there such masterly mal-practice on the

human soul. Seducers in religion, morals, philosophy, economics and politics are today *powerfully* seductive. That which always was dark is now pitch black! That is what we were told would occur—that *evil* would wax worse and worse—not mankind, not nature, not the bonds of family and honor. If we had been told *that*, the Christian mind could never have believed it.

THE GREAT PROPHECY, to which we ought to give heed as to a light shining in a dark place, is that “the kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever.” *The Great Prophecy* is that “the way of the righteous shineth more and more unto the perfect day.” “Thy Kingdom come, Thy will be done *on earth*” — that is a prophecy too, the Great Prophecy. “The veil that veils all the peoples will be destroyed, and the web that is woven over all the nations.” “Thus saith the Lord: Remember not former things, nor pay heed to things long past. Behold! I am doing a new thing, even now it is springing to light—Do you not perceive it?”

This is the redemption, the restitution, the New Chapter, of which our Lord speaks and which begins to draw nigh when these things which we *now see* begin to come to pass. The Great Thing is *beyond* them.

Well, then, we have something to stand upon. We are in the midst of the greatest concentration of evil power the world ever has seen — a coalition led by men who have absolutely abjured God. It has even touched our own land, but it is to be broken into bits. We *KNOW* that. As believing men and women, we represent the only group in the world whose unity and stability are essential. Few as we are, we are the people who must not break or waver. Every device has been trained upon us to scatter our unity, our fellowship and our faith. There is no use now, of speaking to the world of these things; it is the Church that must cherish them, if faith is to remain in the earth. Gathering together in the Church, for enlightening and steady-ing, and comforting, one another—to find a fellowship in higher things that cannot be found elsewhere—is so great a *service*, as well as a *benefit*, that one could not overstate it. Men and women who pool their faith, their hope and their charity, and so increase the store of each—these are the really *important* people now. With one kind of an army God can destroy the battlements of evil, but with this army He can build the City of Righteousness and Peace. In *this* great movement every Church and every congregation is a front-line force!

Chaos or Christ!

THIS month the world is celebrating the 1943rd* anniversary of the Birth of the Prince of Peace with the roar of guns, tanks, and warplanes; amidst the explosion of shells, bombs, and torpedoes; accompanied by the screams and moans of dying men, women, and children.

No doubt many editorials will be written this Christmas deploring such mockery; the German and Italian editors will be blaming it on the British; and the British and Amer-

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ican writers—with few exceptions—will be blaming it on Hitler.

People are horrified at this great tragedy which has befallen humanity, after 19 centuries of Christian teaching.

But do they forget that there has always been a continuous struggle throughout the ages, between nation and nation and between the poor and the rich?

In fact, the very essence of that struggle—the law of the survival of

the fittest—is taught by the colleges of our land as the basic law of the universe. According to that law, each man has to struggle for himself against nature and his fellowmen, in order to live in this world. According to that law, each man is allowed to take as much as he can and save every dollar, whether his neighbor lives or dies.

If the law of competition—the law of the survival of the fittest—is the law of the universe, then why are we shocked that Great Britain and Germany are now trying to settle, once and for all, which one has the right to survive as the leading nation?

*Christ was born in the fall of 4 B.C. (exact date, October 4th). Therefore this Christmas of 1940 is the 1943rd anniversary of His nativity.

ONLY at Christmas-time do we think of what a nice world this would be if the spirit of Christmas—the spirit of love and good will toward all men—should reign throughout the world. Yes, even many a miser will put a dollar into the city's Christmas stocking for the children of the poor; but as soon as the Christmas lights have gone out, selfishness again descends upon the world and it is "every man for himself"; "make good or get out," and "the big fish is free to swallow the little fish".

As a nation, America has practiced more good will toward other nations than any other country on the face of the earth. But what about 30 million poverty-stricken people in this land of abundance and 30 thousand millionaires?

Why are we shocked at the terrible destruction and misery in the world, when not even the Christian democratic nations—Great Britain and America—have been able to abolish poverty within their borders?

Yes, "chaos" is the word now. Many of our statesmen and intellectuals can see nothing else but chaos for the future, for they know no other law but the law of competition and self-preservation.

The Law of God, the law of "love thy neighbor as thyself", is not taught in our colleges nor practiced by business corporations of America. The "Law of Love" is not on the statute books of any of the nations of the world.

Humanity had a taste of chaos during the first world war, but learned no lesson from it. The Treaty of Versailles was not signed at Christmas-time and no Christian mercy was shown to the vanquished foe. As soon as "peace" was signed, the war of competition began with renewed intensity. The factories that had been making weapons and munitions turned to the manufacture of "profitable" goods. People thought the Golden Age had arrived.

But it was only a delusion; it was only a "truce in chaos" as Pyramid Prophecy had predicted. The delusion ended in 1929, and great has been the disappointment ever since.

The Germans blamed it on the Treaty of Versailles and on the Jews; the Americans blamed it on Hoover and on the Republicans. As the crisis is still with us today, the

Republicans are blaming it on Roosevelt and the New Deal; and both Britain and America are now blaming everything on Hitler.

When the wildcat speculations collapsed in 1929, millions were anxious to go to work again, but they discovered to their dismay that the machines had taken their places. The unemployed increased by the millions. In Europe the apparent trouble was too many people, not enough living space and not enough to go around. In America the trouble was different; too many machines, too many unemployed and too much of everything.

In Europe Communism, Fascism and National Socialism organized corporative states to provide a living for all the people. In America President Roosevelt organized the New Deal, yet he could not do the impossible. He could not correct human selfishness. The New Deal was only the "attempt of a friendly blacksmith to shoe a dead horse", as Oscar Ameringer remarked.

GREAT BABYLON—our selfish capitalistic system—cannot be revived. The millions who have been displaced by the machines have lost their buying power. Under the law of the survival of the fittest, they have no right to survive. The wealthy of our land are begrudging the unemployed the help our government is giving them.

But if the Anglo-Saxon nations—the so-called Christian nations—know and practice no other law but that of the struggle for existence, which is the pagan law of Great Babylon, what can we expect from the neo-pagans in Germany?

Hitler broke the deadlock last September when he invaded Poland—giving his soldiers plenty to do; but by doing so he created more unemployment and misery in Poland, Denmark, Norway, Holland, Belgium, and France. And his bombers are now playing havoc with British factories in order to destroy British competition.

America is thoroughly aroused and is arming to go to the help of her Anglo-Saxon kin. Fifteen billions have already been voted for armament and very soon the unemployed of America will be employed as soldiers and munition workers. The world's unemployment problem is

rapidly being solved by the workers of the world working over-time to destroy each other!

That is the acme of our civilization—the climax of the law of selfishness and of brute force.

Billions for defense and for destruction, but millions only for construction, to give the unemployed of the nations an opportunity to earn a livelihood.

If the billions that the nations spent during the first world war and the billions that will be spent during this second war had been and were being used on behalf of the underprivileged of the earth—in the spirit of good will toward all men—then the agony and the misery of these two wars might have been avoided.

But that is not the way of the world. *Those who have* would rather fight for their possessions than share them with their fellowmen, as Christ commanded us to do. The Laws of God's Kingdom have not yet become the laws of the Anglo-Saxon nations, nor Christ's Sermon On The Mount the rule of our lives. As Christians, we have not yet learned to practice the love of Christ toward our fellowmen; hence we should not be shocked that chaos and hate rules at Christmas-time, 1940, and that the world faces 1941 with anxiety.

THE law of self preservation—the law of brute force—is the dominating law of Great Britain and America as well as of the so-called aggressor nations, who are now trying to take away from us some of the abundance which we have, and which they lack—and which we even have not distributed among our own peoples; it is in the hands of a few. If the law of the survival of the fittest is the basic law of the universe, as our teachers claim, then the aggressor nations have as good a right to it as we have, provided they can take it. But the Anglo-Saxons do not yet know that there is a higher law than that of brute force; it is the law of God's Kingdom, based upon the Law of Divine Love, which is the creative force of the universe.

Let us bear in mind that during the first world war all the world, including Great Britain, France, Italy, Russia, Japan, the U.S.A., and many other smaller nations were arraigned against Germany and it took them

all over four years to beat Germany. This time all the world is—or soon will be—lined up against the Anglo-Saxons. What chance then has either side for an overwhelming victory over the other, with oceans, instead of trenches, separating the combatants?

No German or Japanese army could ever invade America and vice versa; no American army could ever be landed in Europe or Asia.

Under these circumstances, 100 years of war or stalemate would be ahead of the world, accompanied with complete chaos. What Christianity there is in the world could not survive all the bitterness and hate that would develop during such a drawn-out struggle. Wars can only be fought by generating hate against the opponent. Every war in history has left hate and resentment in its wake. Hate always breeds more hate and can never produce love nor peace. Every "victorious peace" has brought on another war. The Peace of Frankfort in 1871 contained the germ of the first world war and the Peace of Versailles brought on this second world war. And this second war would bring on a third, and so on ad infinitum—if it ends like other wars have ended.

YES, the world faces chaos and a condition worse than the Dark Ages, UNLESS . . . "these days will be shortened".

Our leaders tell the nation that the issue is between democracy and totalitarianism; between Christianity and paganism; yet the British government is doing its best to win Stalin and his Bolsheviks over onto their side. Do the British leaders hope to establish Christianity and liberty in the world with the help of Russian Atheism and Communism?

Can the Devil be destroyed with the help of Beelzebub?

It is pitiful indeed that the British and American leaders do not understand the great issues at stake in this war. They might as well forget to expect help from Russia or even from Turkey.

According to the Bible, as we read it, this is a war between Anglo-Saxon Israel and the rest of the world and its final object is to make real Christian nations out of the Anglo-Saxons and lead them to Christ who alone can deliver them.

The issue of this war is: *shall the world be forever ruled by the law of competition or by the law of love*, which is the Law of Christ.

The issue is between Great Babylon and the Kingdom of God on earth; but our leaders are unaware of it.

Christ told us that His Kingdom cometh not by violence but by submission—submission to Him. "Call upon me in the day of trouble and I will deliver thee".

The leaders of Great Britain and America are sorely perplexed today when they are "looking at the things that are coming upon the earth". They are looking in every direction but to God for help. Lord Halifax was severely criticized some time ago, when in a public address he suggested to his country to appeal to God. *The National Message* of Aug. 14th quotes H. G. Wells as saying, "Oh there is a bad outbreak of piety. I always distrust piety because it is usually followed by excuses for defeat. They are full of piety in France now that they are beaten. And I notice here that a National Day of Prayer is usually followed by a disaster of the first magnitude".

What else can we expect from our leaders, particularly from the intellectuals?

Have they not been drilled in the laws of materialism and rationalism? Do they not teach the people that they are the descendants of apes instead of the created children of God, as the Bible teaches?

Yes, we have chaos in the world, but the international and economic chaos have been brought about by the spiritual chaos that exists among the leaders of the so-called Christian nations.

THOSE of us who have been trying for years to preach the Gospel of the Kingdom to our nation, know that we are up against a stone wall of infidelity, ignorance, ridicule, and contempt, in spiritually high places. I am not alone thinking of the clergy, who have ridiculed our Anglo-Saxon-Israel identity, but I am mainly thinking of our intelligentsia, who have lost faith in the Bible as the inspired Word of God. Our nation calls itself Christian, but if we go into our colleges and universities where the minds of our na-

tion are formed, we find no Christian teaching there—nothing but the philosophy of materialism and selfishness. If the Bible is studied at all, it is only studied in order to dissect and criticize it.

Li Hung Chang, the Chinese ambassador to our country, about the turn of the century, once asked an American missionary to China, "Dr. Woodbridge, why do you missionaries come to China to teach our people Christianity? I have lived for 20 years in Washington and nobody ever spoke to me of Christ nor practiced His principles." Sincere Christians know that this observation by Li Hung Chang is not far off the mark. If they doubt it, then let them turn on the radio for one hour and listen to the pagan hottentot music that fills the ether above our country. Sex appeal, lust for pleasure, beer, and cigarettes—these constitute the chief attractions for our people. Our Christianity seems to be only a thin veneer covering a body of civilized paganism. The almighty dollar is the king of our democracy. Instead of being a medium of exchange, the dollar has become an idol to be worshipped. President Roosevelt has destroyed the gold standard but he cannot destroy the selfishness in human hearts.

If Democracy were a success then there would not be 45 million undernourished people in this land of ours (according to the September number of the *Official Consumer's Guide*), while the banks are bursting with money and the grain elevators with grain. Democracy can succeed only when it is based upon the Laws of God and brotherly love toward our neighbors. Peace on earth depends upon "Good Will toward ALL Men", as the Angels declared at Bethlehem.

GREAT BRITAIN and America have been blessed with the choicest blessings of God's green earth yet they have not even succeeded in dividing those blessings among their own people—to say nothing of sharing them with other nations. Hence they have aroused the envy of those nations and now *the Day of Assessment has come—the day of Reckoning*. For the judgment begins in the House of God—namely Israel.

May I point out here that Israel's prophets of old always blamed Israel's troubles on the sins of their own

people. They considered the Assyrian and Babylonian invasions to be chastisements of Jehovah. The sooner Great Britain and America consider this crisis—Jacob's Trouble—in the same light, the better for them; for the Assyrians are again threatening Israel!

A host of Anglo-Saxon-Israel writers, such as Dr. Goard, D. Davidson, A. R. Heaven, Clive Kenrick, The Roadbuilder, Howard Rand, Stanley McConnell, the present writer and many others, have pointed out the falsity and wickedness of our economic system, spoken of in the Scripture as "Great Babylon". We have tried to explain to our people the true economic system, which is based on the Laws of God, as laid down in the Bible. But all our efforts have been in vain so far, for we have been up against the greed of those who control the financial destiny of the British Empire and America.

However, what we have not been able to accomplish—to destroy our Babylonian system—Adolph Hitler is now doing for us. He has already destroyed the capitalistic system in Europe and we shall yet be compelled to tax it out of existence over here, in order to defend ourselves against the four aggressor powers, viz., Germany, Italy, Russia, and Japan, which represent the Gog and Magog of Ezekiel. The prophet Joel clearly forecasts the cause of Jacob's Trouble in our day and also the nature of that trouble by prophesying an invasion of what he calls "the northern army". The prophet further points out to Israel the only condition under which modern Israel will be delivered: "saith the Lord, turn ye even to me with fasting, and with weeping and with mourning. And rend your hearts and not your garments and turn unto the Lord your God". (Joel 2:12-13.)

Howard B. Rand has given such a splendid exposition of Joel's prophecy in his book, *Joel's Prophetic Message*,* that I wish all America and Great Britain would read it and heed its warnings.

SO far there is no sign of repentance in Britain, in spite of all the terrible bombing they have received.

*87 pages, cloth bound, \$1.00 postpaid. Obtainable from DESTINY Publishers, Haverhill, Mass.

While bombs are dropping in one part of London, in other parts they are dancing and having a gay time. Judging from the boastful attitude of some of the British leaders, they are not only defying Hitler but are also defying God Almighty. If anybody mentions God's name in a public address, he is ridiculed by Britain's highbrows in the newspapers as "effeminate". I wonder what will yet have to happen to Britain before they will turn to God in repentance and for help? The prophet Isaiah threatens:

"The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. . . . Upon all the ships of Tarshish, and upon all pleasant pictures . . . and the Lord alone shall be exalted in that day. . . . In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth". (Isaiah 2:11-21.)

Scriptural and Great Pyramid Prophecy seem to indicate that Great Britain will be driven out of the Mediterranean, will lose Egypt and Palestine, before its people will awaken to the fact that they are Israel, and will turn in repentance and supplication to God. For God's Word says: "If my people which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins and will heal their land".

BUT if Great Britain has to go through such fiery trials before they will repent, what has yet to happen to America before our people will turn from their "wicked ways and humble themselves and pray"? So far America has no notion of repenting and praying. Our people are studying every book but the Bible, to find the way out of the trouble they are in and which is descending

upon them from every quarter. More trouble is brewing every day. Japan is threatening both Britain and America and may very soon start open hostilities.

Hitler, at the time of writing (October 20th), has started on his march toward the Near East. His troops have invaded Hungary and Rumania and may very soon reach the shores of the Aegean Sea. It is doubtful whether Turkey alone will bar Hitler's way to the Iraq oil fields, to Palestine and to Suez in order to help Mussolini.

Mr. Davidson pointed out 15 years ago, that not until Egypt is occupied by Israel's enemies will the Great Pyramid be recognized as a "pillar and a witness unto the Lord of hosts." Should Egypt and Palestine be invaded before spring, that will bring about the great awakening which Mr. Davidson believes will begin when we come in front of the Open Tomb in the King's Chamber, on June 25th, next year.

When we consider the contempt with which the American public treats the subject of Divine Prophecy, then we realize the stupendous task before us—the believers in the Kingdom Truth. It is our mission to help America in this great awakening which must come before very long. God's will must be done. Let us not fail in the mission and sacrifice all that we have if need be, for "losing all, we shall gain all".

Yes, at Christmas-time this year, the world faces Chaos or Christ. Many put it "Christ or Chaos".

No, it is *Chaos or Christ*, for we have the Chaos now and will have it indefinitely unless Christ comes and cuts it short in righteousness!

Every form of human government has been tried and failed—because of human selfishness. Israel started as a Theocracy and rejected it; even at the foot of Mt. Sinai they worshipped a golden calf. If our democracy were a success, then we would not have a thousand paupers for every millionaire in this land of the free; neither would Britain have miles of slum cottages for every baronial mansion and deer park.

All human governments have failed and so will the totalitarian states fail, because men have never learned to love their neighbors as themselves.

If after 19 centuries of Christian

teaching the so-called Christian nations have never learned to practice brotherly love among themselves, then what hope is there that they will practice it during the next 19 centuries?

The law of the survival of the fittest and the rise of the dictatorships is the most colossal and conclusive demonstration that the world has rejected the Divine Law of Love.

Modern machines invented to displace human labor and make its owners rich have doomed millions of

human beings to poverty and destruction.

Evolution has come to a dead stop.

There is only one hope left for this selfish and self-conceited world—the return of Christ with His saints to rule the world in equity.

"Mine eyes have seen the glory of the coming of the Lord;

He is trampling out the vintage where the grapes of wrath are stored;

He hath loosed the fateful lightning of His terrible swift sword;

His truth is marching on.

He is coming like the glory of the morning on the wave,
He is wisdom to the mighty, He is succor to the brave,
So the world shall be His footstool, and the soul of time His slave;
Our God is marching on.

"Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it and establish it with judgment and with justice henceforth even forever."

—Isaiah 9:7.

Observations as of November 13, 1940

W. C. NABORS

SINCE the article entitled "A Probable Plan for the Next Thirteen Years" published in the November DESTINY was written on September 30, 1940, and we have now passed two intervening dates, namely October 11, 1940, and November 10-11, 1940, when history catches up with prophecy, it is well that we check events of these dates. Only by so doing can we more fully understand the still future stages shown on the chart.

OCTOBER 11, 1940

Two news items taken from the *Chicago Journal of Commerce* of October 12 appeared. Under London heading of October 11, we have about the following: "British ships, Planes Blast Cherbourg" from which is taken the following paragraph—"Striking savagely at Adolf Hitler's 'invasion ports' and the nerve centers of the Nazi war machine by sea and air, Britain's fleet and Royal Air Force reported what undoubtedly was their greatest counterattack against the German 'blitz' forces."

"With a stepped-up tempo of destruction, British Bombers struck out Thursday night and early Friday in lashing attacks of every description in nearly 30 cities spread across France, Holland and Belgium and eastward into Bavaria."

"The area was left a mass of smoke and flame," the air ministry reported.

The other headline from the same paper under date of Bucharest, Rumania, summed up approximately

this news—"A heavily loaded German troop train has crossed the Rumanian frontier and is due at about 10 a. m. today at Chitila on the outskirts of Bucharest, it was reported. The troop train was said to be coming from Dresden, Germany." (This referred to the first German troops to enter Rumania.)

TIME, dated October 14, Page 34, title "Battle for Britain" says—"The British were last week more sure than ever that the favorite vessel of the Axis, the airplane, was not necessarily superior to the proud conveyance of Drake, Nelson, Jellicoe. They were sure that Britain could not be brought to her knees until her Fleet was put out of action. And they were also sure that Adolf Hitler, who was mighty sick the first time he ever went to sea, and Benito Mussolini, who looks his most imposing pitching hay, were not the men to turn that trick on any body of water. This attitude came into the open in Britain for the first time last week."

NOVEMBER 10-11, 1940

During the thirty days that followed, the war news shifted toward Rumania, then Greece. The RAF continued to destroy the last possible chance of an invasion. The Axis continued plans toward Palestine until Russia, seeing the encirclement, sent their Premier-Foreign Commissar Vyacheslaff Molotoff from Russia on November 10th, arriving and being

received on German soil November 11th. Thus Russia begins negotiations with the Axis powers on the exact date indicated by the chart. It will be interesting to watch these dictator nations align themselves to conform with Ezekiel's (chapter 38) description within the 286 days allotted for the "displacement" agreement before the final major act of desolation against Israel to begin August 23, 1941.

On November 10th at 3:40 a.m., according to news reports, a violent earthquake struck the oil fields of Rumania. Headlines of *New Orleans Times Picayune* of November 12th state:

"Oil Destruction leaves Nazis at Russia's mercy—

Rumanian wells ruined for months and may be 'lost forever' declares American Geologist"—

Then follows the article by Leonard Smith (Staff writer, *New York News*) under New York date November 11th.

Now refer to diagram of the upper chambers of the Pyramid which appeared in DESTINY of September 1937 and has been used time and again throughout past years.

Note this chart is dated by Mr. Davidson June 1, 1925, and the key date of the first low passage fixed as 3:54 a.m., August 5, 1914. From this date, the exact date of November 10th is determined. Since this, however, is pyramid time and Bucharest time (as near as I can tell from information at hand) is approximately fourteen minutes earlier than pyra-

mid time, it appears the earthquake was an act of God and on a schedule of astounding accuracy.

Undoubtedly, since the rule of prophecy is "Events at the commencement of a period foreshadow events at the close," this earthquake points to the more important one referred to in Zecharia 14:4 which will occur at the Armageddon climax at the end of the second stage which began November 10, 1940.

On the morning of November 10th, the death of Mr. Neville Chamberlain was announced. But Mr. Chamberlain had become a world figure and his name the symbol of "appeasement". We get the idea if we say "world appeasement" died that night.

Again on November 11th our President, Mr. Franklin D. Roosevelt, made a speech at the Tomb of the Unknown Soldier.

But let us remember that since the article herein referred to was written September 30th, more history had been written before November 11th. The national campaign had resolved itself into the Old Deal vs. the New Deal. Mr. Willkie typified in every way the best that the old way could present and did a masterful job of presenting the case he represented to the voters of America. The destiny of this nation was written in the 13 years of the 13 colonies as they established themselves in "God's Country" and adopted a national seal identifying themselves as the builders race and "great nation" of Israel prophecy from the Pyramid land of Joseph from which they sprang and revealed their destiny to establish a "New Order of the AGES."

Now, the time arrives for history to catch up with prophecy as they are to assume world leadership in taking this New Order of the Ages through changes called for by the "restitution."

Since this "new deal" began in 1932, little wonder that America broke all precedent to elect for a third term the man who has become the world symbol of the "new deal".

Mr. Roosevelt was born January 31, 1882, and was therefore 50 years old when first elected President. The upper chambers of the Pyramid are on the 50th course of masonry, where they reveal the plan for the restoration of Israel to position of ruling with God. Years before Mr. David-

son had written of this movement that would originate in America January 31, 1933, though unseen at the time.

This man chose November 11, 1940, to talk before the Tomb of the Unknown Soldier of 1918 to the world and tell in diplomatic language the outlook during the next four years of his third term.

He spoke, not as an individual, because the campaign had told the world, that while America reserved the right to be divided on her politics she was not divided on her foreign policy and that her foreign policy was to help England to the limit of her ability.

It is my belief that this speech will go down in history.

If I read this diplomatic language aright, he answered the dictators' demand for a new order in Europe, when he told them they tried to establish their new order of "might makes right" in 1914 and that this effort was directed against the New Order of the Ages. That the Americas (note the plural) and the British Isles had led the world in spreading the gospel of democracy among peoples great and small. He said, "I, for one, do not believe that the era of democracy in human affairs can or will be snuffed out in our lifetime" . . . Nor a hundred years from now.

He spoke of the Americas as a unit.

He spoke of certain facts of 1940 which needed change and of *restoring* honor in the written and spoken word.

Finally what greater message to the world could be couched in the simple closing sentence:

"We still unite, we still strive mightily to preserve intact that New Order of the Ages founded by the fathers of America."

The Economic Aspect

Since September 30 it has become increasingly clear that America's part is largely economic and it is her task to demonstrate what mass production can do for world defense. Defense orders reach staggering figures. Every factory in America is expected to be operating at capacity in shortest possible time. Re-election of Mr. Roosevelt assures uninterrupted action. Payroll money will flow throughout the nation. Requirements of the

American economic system is the important thing here.

During the campaign Mr. Willkie said if Mr. Roosevelt was elected it would lead to dictatorship, inflation and bankruptcy. I think he is gauging the future only by the "old order". I think it is leading to concentration of power in the ultimate direction of the throne of David, to a "New Order of the Ages" with money control in the government instead of Wall Street which will ultimately make possible the release of God's bounty in equitable distribution among the nations and peoples of the world and form the basis of world economic peace. The price America will pay is not bankruptcy but the placing of her total material resources on the altar to God only to receive the larger blessing in return.

From the national election date, November 5, 1940, I expect a reflation spiral to reach proportions by (286 days from election) August 18, 1941, to force government action within the following 10 days thereafter.

Mr. Morgenthau's announcement of request for increase of the debt limit to 60 billion or more and removal of tax exemptions from the income of future Government bonds seemed to be the kick-off.

This 286 day period of economic America will afford great interest. The necessary action at its close will no doubt bring us a step away from Wall Street and a step nearer the Federal Reserve Standard of currency and a step closer to economic union with the British Empire.

Although news was not released until November 13th, the British say that on Monday, November 11, they restored a British balance of naval power in the Mediterranean by sinking or damaging twelve Italian vessels, including half of Italy's battle-ships.

November 11th news from Athens says—

"The Fascist invaders have lost the battle in all sectors and are retreating in disorder towards Albania."

Headlines of the *Wall Street Journal* of November 11th:

"Latin America Loans—Import Bank formulate three point program to speed up lending. Includes large credits to aid trade

and for Public, Industrial Improvement—"

Briefly it will involve:

1. Comparatively small grants to central banks to meet acute exchange problems.
2. Multi-million dollar credits of the revolving type to maintain the import positions of the Latin Americas.
3. Credits large and small to build public works and develop industries and agriculture.

Finally comes the news that our

Vice-President, Mr. Wallace, will be our good-will ambassador to our friends on the south at their inauguration soon. As the major role of the restoration of the New Order deals with agriculture during the Armageddon requirements and in the restoration period our thought to prophetic students is "Watch Wallace".

Editorials (Continued from Page 6)

tainly is not impossible that the discomfiture of the armies of the nations in their war against Israel may be

brought about by a similar disaster. Ezekiel says, as a result of this direct intervention by God, "Thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord."

Regardless of whether the coming comet is paying but a brief visit to our part of the solar system or not, let the scientists call it superstitious if they wish, yet when the day of God's reckoning with the nations finally arrives it will be they, and not we, who will be terrified.

The Cry of Peace When There Is No Peace

"**H**E hath put forth his hands against such as be at peace with him: he hath broken his covenant. The words of his mouth were smoother than butter but war was in his heart: his words were softer than oil, yet were they drawn swords."

How well these words written by the Psalmist of old apply to Hitler today. The news now informs us that an agreement has been entered into between the present leaders of France and their conquerors, providing for the closest collaboration in the establishment of what Hitler has termed a New Order of Peace in Europe.

The actual terms of the Agreement have not been stated, but one cannot but remember former so-called Peace Agreements entered into by Herr Hitler and their sequel. There was that half sheet of notepaper so proudly displayed by the then Prime Minister of Great Britain after the Munich Conference, which he said assured "Peace in our time". There were the promises regarding no further territorial claims after the Sudetenland Crisis, and again after the rape of Czechoslovakia.

In the speech at Nuremburg, Hitler affirmed that he had no warlike intentions as far as France and Great Britain were concerned, and since then we have seen the domination by the Nazis of Poland, Denmark, Nor-

REV. E. J. SPRINGETT

way, Holland, Belgium and France. Rumania has succumbed; Hungary, Bulgaria, Jugo Slavia are in peril—Greece is already at war—the tide of battle is engulfing the whole of Europe—and Hitler, foiled in his plan for the Invasion of Britain, in turning his face Eastward is determined to embroil the whole of Europe, and yet he discusses with the French Leaders the establishment of a new Peaceful Europe. "The words of his mouth were smoother than butter but war was in his heart".

WHAT does this new move of Hitler portend? Why is he straining every nerve to make an alliance with Franco of Spain, as he has succeeded in doing with France? Simply because he is determined to strike a blow at the lifeline of the British Empire in the Middle East. Defeated in his attempt at the invasion of the British Isles, his only course is to strike at the Empire in the Mediterranean, and so his partner in crime commences the war with Greece.

And this is all in keeping with the stated course of this World Crisis as declared by the Prophets. For years we have proclaimed that the final Battle of the Great World War which saw its first phase in 1914-18, and is

now well on in the second stage, would be fought in the Middle East; that Egypt, the Suez Canal area, and Equatorial Africa would each and all be involved in the Conflict, and that the final scene would be enacted in Palestine.

The move Eastward on the part of Hitler and Mussolini is no new scheme. Germany, under the Kaiser, had dreams of an Eastern Push. The Berlin to Bagdad Railway was more than a vision, and two years ago a prominent Member of the British House of Commons declared, "We have discovered a secret document in which the Suez Canal is to be shared out between Mussolini and Hitler. I understand there are typed documents which have been distributed to young Arabs all over the East. In them they are told that in the event of a war Germany and Italy would unite to take and control the Suez Canal".

The strategic value of Palestine, which in the wars between the Empires of the past was recognized as being of tremendous importance, once again looms up before the eyes of the World, and it is because of this, as well as because of the potential wealth of this comparatively small country, that from the ordinary material point of view this land will be the scene of the final struggle in this war which will yet engulf all nations.

But there is another reason why events are shaping as they are. We are rapidly nearing the end of the age when the Divine Plan and Purpose for humanity is to be brought to its final consummation, and when, as a result of this, Jerusalem is to become the center of World Government.

IT must be remembered that the ultimate outcome of this World Crisis must be the destruction of the Forces of Evil and Aggression and the subsequent setting up of a righteous World Dominion under the Sovereignty of our Lord Jesus Christ, and that the crisis through which we are passing is that time of trouble which will witness the travail of all civilization as it experiences the birth pangs of the coming World Order.

Events in connection with this World Crisis are moving with such tremendous rapidity, and in such orderly sequence that it is absolutely imperative that everyone should endeavor to get an understanding of what they really portend. Remember, it was no less an Authority than our Lord Jesus Christ, Who warned, "When ye see these things come to pass, know ye that the Kingdom of God is nigh at hand", and that He further stated, "Verily I say unto you, this generation shall not pass away till all be fulfilled".

Let me remind you of some of the things which we have seen in our generation. During the Great War of 1914-18 we saw the ending of the Turkish Domination of the Holy City, Jerusalem, and thus witnessed the end of the treading-down period, also described by our Lord in the chapter to which I have referred.

The struggle of 1914-18 also saw the collapse of the Imperial Thrones of Continental Europe, and subsequently we have seen the rise of the Dictators, the merging of the powers of the original ten into the control of three, the dissemination of insidious propaganda throughout the World in an endeavor to incite World unrest, which it was intended should develop into World Revolution; the cry of "Peace, peace, when there was no peace", and in a period when the Nations of the World were preparing for war. The overwhelming attacks made upon defenseless countries, which resulted in the domination of

Libya and Ethiopia so that these two countries are now exactly in the position described by Daniel, and the onward march of the Nazi Forces with their ruthless determination to dominate the World by force. And we have also seen the culmination of the spirit of brutality and hatred in the destruction which has been brought upon the civilian population in Britain by the devastating attacks made upon the City of London and other places within the British Isles.

THE outstanding and yet terrible feature of this struggle has been the fact that insofar as the Battle of Britain, as it is called, is concerned, it has been the civilian populace that has suffered, while the military forces have to a very large extent been spared. The indiscriminate bombing that has resulted in the destruction of civilian life and property, in the bombing of historic places and in the demolition of Churches is an outward and visible sign of the evil spirit animating those who have plunged the World into this war.

Dorothy Thompson, the well-known journalist, graphically described this spirit in a recent broadcast, when she said: "If Hitler's aviators would tell the truth, they would launch each bomb with the cry: 'That one is against Christianity; this one is against political liberty; this one is to destroy national freedom; that one is to blow up free science; this one is to destroy solidarity across the

world between workmen, scholars and poets, and all who give allegiance to the common humanity'."

These facts must be faced, and they are facts which are insistently demanding immediate attention and recognition. Their significance is that "The Kingdom of God is at hand", and that now is the time for our Race, which is Israel, to recognize their identity as God's Servant people Israel, to realize that that identity brings an inheritance which bears with it individual and national responsibilities of the greatest possible importance, and that therefore it is the bounden duty of every individual to see to it that that inheritance is made sure, through the one and only means by which the Election of Grace can be ensured, that is, by the acceptance of our Lord Jesus Christ as Redeemer and Saviour, and then in the mass by a National acknowledgment of our sins and failures in the past, and a National determination to so amend our ways that we will bring the administration of all our affairs under the Divine Constitution, thus "ordering our goings in the way of the Lord".

It is absolutely futile to describe ourselves at the moment as a God-fearing people, when we are so blatantly disobeying the Laws of God and continue to do so. It is obedience to the Divine Law that can alone ensure peace and well-being.

The condition of permanent Peace is inseparably connected with the destruction of the Forces of Evil and Aggression. Peace negotiations can never be carried to a successful conclusion with the Leaders of the Totalitarian States, and God declares that after "the Battle of That Great Day of God Almighty" has been fought to a finish in "the Valley of Decision", He will make the Covenant of Peace. Here are His words: "I will make a Covenant of peace with them, it shall be an everlasting covenant with them". And remember that this Covenant of Peace is inseparably connected with the Throne of David and its coming Divine Occupant, of Whom it is stated, "of the increase of His government and peace there shall be no end upon the Throne of David, and upon His Kingdom to order it and to establish it with judgment and with justice from henceforth even for ever".

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One Man's Destiny

By C. R. DICKEY

CHAPTER II

THE COVENANT: From Abraham to the House of Joseph

ABRAMHAM, the man whom God elected to become the founder of the kingdom of Christ on earth, was born about 2160 B.C. We do not know that he was born in Ur of the Chaldees—a land that is now called Iraq—but we do know that he lived there in his youth. It was in Ur that Sarah became his wife. Sometime after their marriage Abraham moved with his father Terah, and his nephew Lot, from Ur to Haran in the land of Canaan. During the years following he prospered, becoming "very rich in cattle, in silver, and in gold." (Gen. 13:2.)

Those who still think of Abraham as a primitive nomad, living much like the gypsies of our day, need to revise their thinking by reading some recent books on archaeology. Two great volumes of Ur excavations, entitled *The Royal Cemetery*, were published in 1934. Illustrations from these volumes show gold helmets, exquisite jewelry, gold bowls and flower vases beautifully designed and engraved, that were made and used a thousand years before Abraham. When Abraham was reared and educated in Ur it had been a city of fine culture and civilization for more than ten centuries.

Dr. Woolley writes that in Abraham's day the citizens of Ur lived in brick houses that were both plastered and white-washed. The houses were two stories high, containing a dozen or more rooms grouped around a central paved courtyard. The inside of these dwellings were surprisingly like our own homes. There was a lavatory behind the brick staircase; a kitchen with a fireplace; a reception room with wider doors; a servants' hall; a chapel for worship; and under the floor of the chapel a vaulted tomb for family burial.

Cuneiform clay tablets found inside these homes provide a clue to the type of education pursued in that day. Some of the tablets were historical, some were hymn-books, others dealt with mathematics. Among the latter there were forms for extracting both square and cube roots. Regarding this evidence of ancient arithmetic one writer makes the following amusing comment: "It comes as a shock to us that besides being able to read and write, Abram, and even Sarah, in the days of their youth might have suffered the same perplexities regarding cube roots as do our present-day students."

Sir Flinders Petrie has now brought to light some interesting facts about Old Gaza, a city that reached its peak when Abraham lived eight miles away, but was abandoned before the time of Moses, or the fall of Jericho. The houses of Old Gaza were three stories high with stuccoed floors. Some of its palaces have been excavated. The earliest one, dating back probably to 3000 B.C., has a large bathroom 12 by 8 feet. Others dating from 2371-2111 B.C., were built of yellow brick, so well made that subsequent builders used them again. These, too, had large bathrooms, lavatories and underground stone drains.

It is well to keep these established facts in mind as we turn to Genesis 12 to study the history of one man whose name is destined to be linked forever with the

blessings of peace, security and happiness for all mankind!

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." (Gen. 12:1-3.)

This is the call of Abraham, more or less familiar in story and sermon, but not understood as it should be. When its full significance breaks upon a stupid, blind world men will be revived as with life from the dead and the course of humanity will be changed toward its true goal "in a moment, in the twinkling of an eye."

As the Lord entered into covenant relation with Abram He stipulated one requirement, and that was, complete separation from his environment, from his kindred, and even from his father's house. We may well ask, Why?

A sufficient reason for the necessity of separation is given in Joshua 24:2. "Your fathers dwelt of old beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods." Some of the apocryphal books, such as the book of Jasher, state that Abraham's father was a great soldier and was commander of the Chaldean armies; and, that he was a worshipper of the moon-god. It is a fact that Ur of the Chaldees was the center of moon-god worship. Recall at this point how the Apostle Paul stresses the importance of complete separation from evil in II Corinthians 6. After warning Christians against fellowship with unbelievers, with idolators and with opposers of Christ, he concludes: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

When and how did Abraham come to relinquish the idolatry of his environment? Stephen, in his address to the Sanhedrin, tells us: "The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran." (Acts 7:2.) From this statement it is evident that the Lord had been dealing with Abraham and preparing him for his high calling long before the day in Haran when He confirmed the great covenant.

Let us now examine the terms of the covenant, or contract, which the Lord, the party of the first part, made with Abraham, the party of the second part. Following Abraham's separation from his kindred and his removal to the appointed place, which were the only things required of him, God took upon Himself the responsibility of carrying out the remainder of the contract. "I WILL make of thee a great nation—I WILL make thy name great—I WILL bless them that bless thee"—thus does God obligate Himself in this perpetual, unconditional covenant.

We shall now trace the path of the covenant as the party of the second part moves out from Haran to take the initial step in the founding of God's kingdom on earth. "And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and

they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence into a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord." (Gen. 12:5-8.)

In these verses one comprehends why Abraham is called the friend of God. (See II Chron. 20:7; Isa. 41:8; James 2:23.) Wherever he stopped he built an altar and communed with God. Whether at Sichem, at Bethel, or at Hebron he witnessed to a belief in the Lord which "was imputed unto him for righteousness". In this connection it may be remembered that he also paid tithes of all he had to Melchizedek, king of Salem, after whose order Christ came as prophet, priest and king. (Gen. 14; Heb. 5; 6; 7.)

An important thing to watch for in studying the covenant is that additions, or amendments, are appended to it from time to time. These should be carefully noted. The first addition is found in the passage just quoted: "Unto thy seed will I give this land." The real title deed to the land is in chapter 13. It is so vital a factor in world affairs today that it must be quoted in full and given special attention.

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever, and I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

For what length of time is this charter granted? "Forever." Then it must still be in force. To whom was it given? "To thy seed forever." How many of Abraham's descendants share in the possession of the land? "If a man can number the dust of the earth, then shall thy seed also be numbered." All those Christians who have been so determined in recent years to deed the Holy Land to fifteen or twenty million Jews need to really study the original charter. Even if these comparatively few millions of Jews throughout the world represented the pure stock of Judah, which in truth they do not as we shall see later, they are only an infinitesimal part of Abraham's posterity. By what authority, then, can they be named as the sole inheritors of the land deeded to Abraham? "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. . . . Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." (Gen. 15:5, 18.)

The first edition of the covenant, in chapter 12, states simply, "I will make of thee a great nation." But notice how the borders enlarge as amended in chapter 17: "Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy

seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

Modern Christendom is in a woeful state of confusion through the pernicious habit of spiritualizing plain facts in the scriptures. Understanding is hopelessly lost when men begin to reason that all Bible covenants have been fulfilled in some sort of vague spiritual sense in the Christian Church. How can any one with ability to think fail to catch the national significance of such language? "Father of many nations: kings shall come out of thee: an everlasting covenant: all the land of Canaan for an everlasting possession." Nations, kings, land, possessions—these things are not the adjuncts of a spiritual, invisible church; but of a very real, visible material kingdom. As this study continues we will find that the "desolate heritages" of the earth—that is, islands and continents still undeveloped—were added to the original grant of land.

Sarah, also, was included in the sacred contract because it was through her issue, and hers only, that the covenant would continue down the centuries. "And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her." (Gen. 17:15-16.)

The faith of Abraham and Sarah was strained to the breaking point over this promise. The years passed, they reached old age and had no child. How, then, could the words of the Lord be fulfilled? Facing this dilemma, Sarah, too impatient to wait upon the Lord, insisted that the plan proceed through her maid Hagar. As a result of this human attempt to take over divine work Ishmael was born to Abraham and Hagar. The experiment ended in dismal failure and disappointment. They learned that God uses no substitutes for His plans.

"And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year" (Gen. 17:19-21.)

"Is anything too hard for the Lord?" The answer is in chapter 21 where, at last, we find Abraham and Sarah rejoicing in the advent of Isaac. The birth of Isaac may be considered unusual rather than miraculous because similar cases have been reported in the annals of modern medical science. However, one must admit, the event is so unusual as to warrant being called a miracle. As has been said before, God is not limited to the processes which we consider the natural order.

But Ishmael, too, is of Abraham. Just what is the place of the two sons in God's program? It is well to check the answer to this query for future reference. "And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; FOR IN ISAAC SHALL THY SEED BE CALLED. And also of

the son of the bondwoman will I make a nation, BECAUSE HE IS THY SEED." (Gen. 21:9-13.)

The scene of Abraham's dedication of Isaac is dramatic viewed from any angle. But let us examine what really happened when the great patriarch took his beloved son and made the three days' journey up the slopes of Mount Moriah. Abraham had time to think, to pray, to wonder and to suffer much in those three days. Doubtless that soul-testing time was the most difficult experience of his entire life. The burden on his heart must have been—Why does the Lord want this thing done? We, too, have wondered about it and have been long in comprehending the real *Why* of the unusual demand recorded in Genesis 22: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

Most Bible students have discovered only one purpose in the strange events of Mount Moriah, namely, the testing of Abraham's faith in God. Important as this fact undoubtedly is, it is not the principal objective of the dramatic scene. When Isaac was laid upon the altar of the Lord it was for the supreme purpose of dedicating to the service of Almighty God, not Isaac alone, but also the nations of people who were to become his posterity. When Abraham bound Isaac to the wood of the altar he sealed the destiny of all the nations who would be born of Isaac and called, or named, in Isaac by committing them to serve the eternal will and purpose of God. Some day we will recognize this as one of the most significant moments in the history of the world. How much Abraham understood concerning the vast outreach of his acts that day we do not know, but it is to his everlasting credit that he walked by faith where he could not visualize the way.

If there are some who still see in the dedication of Isaac nothing but a proving ground for his illustrious father's faith they may feel that imagination has been given too free a rein in interpretation. However, proof that there is a direct connection between the altar and the national import of the covenant which was transmitted through Isaac is found in the conclusion of the dedicatory scene. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; AND THY SEED SHALL POSSESS THE GATE OF HIS ENEMIES; and in thy seed shall all of the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:15-18.)

"Thy seed shall possess the gate of his enemies." Here is another amendment to the charter—an addition with decided prophetic import. Add this to the statement, "In Isaac shall thy seed be called;" then take a look at the world as we find it. And what do we see? A multitude of liberty-loving, nominal Christians calling themselves I-saac's sons, *Saxons*, possessing the gates of Suez, Gibraltar, Aden, Singapore, Malacca, Cape of Good Hope, Falklands, Dover and Panama while their enemies devise schemes and wage furious attempts to gain control of these strategic gates. May such glimpses of the far-reaching national and international influence of Abraham's family pique the interest of many in tracing this fascinating story to its completion.

There are many important and interesting events in the record which must be omitted entirely, or mentioned briefly in passing, since the object of this chapter is to

trace the path of the Abrahamic covenant through the book of Genesis.

The account of Sarah's death and burial among strangers presents a touching picture of courtesy and kindness in the distant past. "Thou art a mighty prince among us," said the sons of Heth, who thus incidentally supplied evidence of Abraham's high rank. The conversation between these people and Abraham regarding a burial place for Sarah is a rare example of tender solicitude, generosity and mutual respect. (Gen. 23.)

The care and prayer exercised in the selection of a wife for Isaac might be emulated today as a means of happy and successful marriages. Abraham's decree — "Thou shalt not take a wife unto my son of the daughter of the Canaanites, among whom I dwell"—sent his chief servant on a quest which resulted in one of the most beautiful love stories of all time. When the Lord is consulted about mating He not only makes a wise choice but gives understanding to everybody concerned. Observe the prophetic insight which the Spirit of the Lord gave to Rebekah's mother and brother: "And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them." (Gen. 24:60.) Flesh and blood could not have revealed to them these profound truths pertaining to Rebekah's destiny, for only God knew the end from the beginning.

Genesis 25 is filled so full of world-shaping occurrences that a whole volume could be written upon the one chapter. All branches of Abraham's family are mentioned and their status in relation to the house of Isaac is permanently fixed by divine decree. Six sons of Keturah and other progeny having their geographical location specified, began a new Abrahamic line: "But unto the sons . . . which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country." Then there follows a review of the 12-tribed Ishmael line, giving their names, "by their towns, and by their castles; twelve princes according to their nations."

In the midst of the account there is a sentence of tremendous importance. Briefer than a ten-word telegram it may scarcely be noticed as one reads. "And Abraham gave all that he had unto Isaac." In so doing he carried out the will of God's calling and election of Isaac as the inheritor of the covenant and its attendant blessings. The birthright and blessings could not be separated from the covenant. God's choice of Isaac does not indicate partiality; neither does it mean that he has no love for the other sons of Abraham. It is simply a case of choosing the man best adapted to fulfilling His great purposes.

In the east to this day the high cast Brahmins of India, the Arabs and other groups claim Abraham as their father. During the World War the Arabs, under Lawrence of Arabia, and the natives of India performed valiant and loyal service to their Saxon half-brothers as was befitting the sons of Abraham. And now, in spite of the efforts of Communists to spread the doctrine of non-resistance through such tools as Ghandi, these people again are rallying to the support of Britain in her hour of peril.

Next comes an extension of Isaac's family in the birth of the twins, Esau and Jacob. The Lord declared that two nations and two manner of people would issue from these two sons, and that the elder should serve the younger. The reason for Jacob's supremacy over Esau is soon stated. When the boys grew up Jacob said, "Sell me this day thy birthright." Neither of them discerned that the destiny of the birthright was in God's hands. It was not theirs to buy and sell. "And Esau said, . . . what profit shall this birthright do to me? . . . and he sold his

birthright unto Jacob . . . thus Esau despised his birthright." A man who so lightly valued a divine heritage was unworthy of it and deserved to lose it. Jacob sensed its value at the time but only from the viewpoint of a materially-minded man driving a shrewd bargain. Esau lacked ability to rise above the demands of the flesh; Jacob, with all his faults, had potential ability to attain the heights of spiritual understanding and co-operation with God. Again it must be remembered that God was not unfair. He merely selected the man better qualified for His plan. Esau was the progenitor of the Edomites. They settled in Mount Seir where they established a dynasty of kings, "before there reigned any king over the children of Israel." (Gen. 36; I Chron. 1:35-54.)

Abraham lived to a good old age, "and was gathered to his people". Isaac and Ishmael laid him to rest by the side of Sarah in the cave of Machpelah. Abraham was the greatest man of his time, in fact, one of the greatest of all time. He hobnobbed with kings. He was not a perfect man. For that we are grateful; it inspires hope that the Lord may use us, too, as instruments of righteousness. His imperfections are mercilessly revealed against our background of the sinless life of Christ. But Abraham was a friend of God and was mightily used by Him to lay the very foundation upon which rests the whole structure of His work in Christ.

Yet no man is indispensable to God. When Abraham was removed from the earthly scene the Lord confirmed the transfer of the covenant to Isaac and His work proceeded without interruption.

"And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." (Gen. 26:1-5.)

Sample lessons in a new series of Sunday school lessons furnish a striking example of current foolish statements regarding Bible history. These lessons are advertised as "modern—scientific—all-Bible," and they do appear to be an improvement over the hackneyed literature in general use. One of the sample lessons contains this surprising information: "The history of Isaac is very unimportant. The Scriptures tell us very little about him. Someone has said that he is the connecting link between Abraham and Jacob." So, the history of Isaac is very unimportant! When the estimable people responsible for writing and publishing these statements realize that as Saxons they are calling themselves in the name of Isaac, and that in his dedication they were consecrated to the very work they are trying to do, they will change their minds about the importance of Isaac.

Isaac's character reveals the same weaknesses and virtues as his father. Like his father, he sometimes lacked the courage to meet a situation in an honest, straightforward manner; but, also like Abraham, he was never negligent in his obligations to God. Wherever he stopped an altar was erected immediately as a witness to his faith in the relation existing between himself and God. "And the man waxed great, and went forward, and grew until he became very great: for he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him." (Gen. 13-14). Isaac was patient

and generous under provocation as we can judge by his surrender of the wells of flowing water to the Philistines; and by his willingness to make a peace treaty with them in spite of their greed and injustice. Abimelech, king of the Philistines, is credited with one statement which gives the measure of Isaac's power: "And Abimelech said unto Isaac, Go from us; for thou art much mightier than we."

People who are unduly prejudiced against Christianity because of unchristian practices on the part of church members ought to read Genesis 27 slowly and thoughtfully. Nowhere in all literature is the ugliness of human nature more clearly revealed. The story is not of the Canaanites—but of Isaac's household—the one family chosen of God for a special task; and, at that very time, exalted to a convenient relation with God held by no other family in all the world.

Isaac was old and blind. Rebekah was ambitious for Jacob, her favorite son, with whom she conspired to obtain the paternal blessing. Had Rebekah forgotten that the Lord had told her, "the elder shall serve the younger". (Gen. 25:23.) Like her mother-in-law, Sarah, she was too impatient to wait for the Lord's own time and way to bestow the blessing. Isaac had hardly finished conferring his benediction upon Jacob's head when Esau appeared and put in a claim for the blessings which he discarded when he sold his birthright. After sowing the seed of deception and strife they quickly reaped a harvest of hatred, tears and separation. It is a scene unworthy of God's family. Yet it is so like ourselves, our kindred, and our neighbors that it makes us blush with shame. Only the eternal, loving Father Himself would have the patience and resourcefulness to use such unlikely instruments in a program to bless and save the world.

As the career of our eminent forefather, Isaac, comes to a close we are concerned mainly about the next transfer of the covenant.

When Jacob was on his way to Padanaram, in compliance with his father's request to seek a wife in the household of Laban, he had his first great spiritual experience. One night as he slept God appeared to him in a dream and laid upon him the responsibility of the Abrahamic covenant.

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel . . . And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace: then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house:

and of all that thou shalt give me I will surely give the tenth unto thee." (Gen. 28:12-22.)

This heavenly visitation was the beginning of Jacob's spiritual awakening. However, it was years before the material ambitions of the natural man were subdued. Dross had to be eliminated in the fires of tribulation. Twenty years of frustration, disappointment and double-dealing in the household of Laban present a strange contrast to the scene at Bethel where Jacob made his first vow. During all this time Jacob built no altars to the Lord. Finally the heavenly Voice spoke to him again: "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred." (Gen. 31:13.)

Jacob was ready by this time to obey the Lord. He began to set his own house in order and prepare for the move back to his native land. On the way it was necessary for Jacob to cross the land of Seir, the stronghold of his brother Esau. Conscious of his treachery toward Esau, Jacob greatly feared this part of the journey; enough so, that he did something which we have no record of Jacob ever having done before—he prayed for protection. (Gen. 32:9-13.) Previously God had talked to Jacob, but Jacob had not talked to God. It took fear to make him realize his need of the Lord. How prevalent this family trait is in the modern house of Jacob!

When Jacob began to pray he was led into a fellowship with God which marked the turning point in his life. At the ford of Jabbok, "Jacob was left alone; and there wrestled a man with him until the breaking of the day. . . . And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. . . . And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." (Gen. 32:24-30.)

Importunate, prevailing prayer through a whole night brought victory to Jacob. In the crisis of spiritual rebirth he was transformed from unregenerate Jacob, the supplanter, to Israel, a prince with power to become a ruler with God. His name was changed as a symbol of his changed nature. Jacob, the natural man, became Israel, the spiritual man, who could now be trusted to co-operate with God. When Jacob reached Shalem, a city of Shechem, he bought some land, "And he erected there an altar, and called it Elelohe-Israel," meaning God, the God of Israel. (Gen. 33:18-20.) At long last Jacob came to himself and took his place with Abraham and Isaac as a builder of altars to God.

There is one other experience in the life of Jacob which must be noted as the zenith of his colorful and interesting career. And that was his return to Bethel, the scene of his first vision of God. Many people have been enriched and strengthened for great responsibilities by a return to some little country church where they first heard the still, small Voice and became conscious of the Lord's presence. So it was with Jacob. Bethel was holy ground to him. Nothing unholy should walk there. "Put away the strange gods that are among you," he ordered his household, "and be clean, and change your garments." The terror of God was felt even "upon the cities that were round about them, and they did not pursue after the sons of Jacob."

It was here in this sacred spot that Jacob built an altar and dedicated the whole house of Israel to the Lord. It was in the hour of this holy consecration that God appeared unto Jacob again and reaffirmed the covenant. "And God said unto him, I am God Almighty: be fruitful

and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." (Gen. 35:11-12.)

Below is a list of Jacob's twelve sons and their mothers as recorded in Genesis 35:23-26.

Leah, the first wife:	Gad, Asher.
Reuben, Simeon,	Rachel, the beloved wife:
Levi, Judah,	Joseph, Benjamin.
Issacher, Zebulun,	Rachel's handmaid, Bilhah:
Leah's handmaid, Zilpah:	Dan, Naphtali.

Up to this point the path of the covenant has been relatively easy to trace. Beginning with Abraham, it continued through Isaac and Jacob. Because of this fact, Ishmael, the sons of Keturah, and Esau were not outside the pale of God's love as some may suppose. He remembered them, blessed them and gave them certain portions of land as their inheritance; however, they were not under the terms of the solemn compact which the Lord made with Abraham, nor were they responsible for its fulfillment.

But what became of the covenant when the mantle fell from the shoulders of Jacob? Was it laid upon the twelve sons in equal measure, or, was it placed upon some one of them? And if one son in particular was to be held accountable to God for the successful completion of the divinely appointed task, which one was it? The main supposition, generally taught and accepted the world over, is that in some way the covenant was transferred from Jacob to a small group of Judah's descendants known at a later day as Jews. How and when the transfer was made is not explained. No proof is given to support the theory. One is expected to take for granted that it is in the Bible somewhere.

Thoughtful and discriminating people do not take things for granted where basic truths are concerned. Instead, like the Apostle Paul, they inquire, "What saith the scripture?"

Let us turn again to Genesis 35 to get our bearings. The outline is as follows: a. the dedication of the whole Israel family at Bethel; b. repetition of the covenant; c. the birth of Benjamin and the death of Rachel; d. a record of the twelve sons and their mothers; e. the death of Isaac. The next chapter registers Esau's large family, their geographical location and their possessions.

Keeping in mind this summary, turn now to chapter 37. Here a new figure appears on the horizon. The story is no longer chiefly concerned with Abraham, Isaac and Jacob; nor with Reuben, the eldest of the twelve, nor with Judah; but with Joseph, the first-born son of Jacob's beloved Rachel. From this point to the end of chapter 48 Joseph's rise to fame and power is the central theme of the narrative.

"Now Israel loved Joseph more than all his children"—another fond parent who loved, not wisely, but too well. As a result Joseph at the age of seventeen was an arrogant, conceited youth hated by his brothers who referred to him contemptuously as a "dreamer." Joseph's dreams, revealing his future glory, should have been "pondered in his heart". Instead he boastfully told them to his brethren.

"And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. . . . Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. . . . And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. . . . Come now therefore, and let us slay him, and cast him into some pit, and we will

say, Some evil beast hath devoured him: and we shall see what will become of his dreams. . . .

"And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him; and they took him and cast him into a pit. . . . And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites. And his brethren were content. Then there passed by Midianites merchantmen; and they . . . sold Joseph to the Ishmaelites for twenty pieces of silver. . . . And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard."

Alas, at that early day even as now, Judah was looking for profit at the expense of Joseph! And alack, his brethren were content if he shared the blood money with them! Lest it pass unnoticed it should be mentioned that Benjamin, being younger yet than Joseph, had no part in the shameful deal.

Joseph's conduct in the house of Potiphar is a classic example of moral strength and loyalty to duty. Reading the story in Genesis 39, after the account of Judah's sordid escapade in the previous chapter, is as refreshing as finding an oasis in a desert. Potiphar rewarded Joseph's fidelity by casting him into a jail where the prisoners were bound. Humiliation at its lowest ebb could not bind the spirit of Joseph. Even in an Egyptian prison he gained the mastery of his surroundings. "The Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it." (Gen. 39:21-22.)

The liberation of Joseph was accomplished by interpreting a dream for Pharaoh which baffled all the magicians and wise men of Egypt. "Pharaoh said unto Joseph, . . . I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace." (Gen. 41:15-16.) Following the interpretation of the dream Joseph suggested to Pharaoh a conservation plan which would provide adequate supplies for the impending seven years of drought.

"And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. . . . And Joseph was thirty years old when he stood before Pharaoh king of Egypt. . . . And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. And Joseph called the name of the first-born Manasseh: for God, said he, hath made me forget all my toil, and all my

father's house. And the name of the second called he Ephraim: for God hath caused me to be fruitful in the land of my affliction. . . . And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. . . . And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands." (Gen. 41:37-57.)

Thus the lad who was sold into slavery at the age of seventeen became prime minister of Egypt at thirty. God had furnished him wisdom and courage to lead a nation safely through its most critical period. "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; he putteth down one, and setteth up another." (Psalms 75:6-7.) Much credit is due Pharaoh also. He had the sagacity to select the right man and let him do his work without interference.

Much could be written about the splendid achievements of Joseph in Egypt. Who has not been thrilled by his keen intellect and his unsurpassed statesmanship? And who has not been touched by the account of his dealings with the brothers who betrayed him? The manner in which he returned good for evil transcends in heart-warming interest his renown and power. The pathos of his first meeting with Benjamin, and with Israel, his father: his love for them and his protection of the entire family: these are among the sweetest stories ever told, loved by God's children everywhere. Joseph was like his grandfather, Isaac, lovable, generous and pure of heart. No stain of lust blots the record of either.

An important incident which must not be overlooked is found in Genesis 45. The dreams of Joseph's youth had come true. His brothers had come and made obeisance to him. They stood in his presence as humble suppliants eagerly awaiting his decision which meant life or death to them. But Joseph was not proud and boastful. He never even reminded them of his youthful dreams. He stood before them overcome by emotion. He wept aloud as he made himself known to them. Facing the desperate need of his own family—the covenant family—Joseph was brought to a realization of God's purpose back of all the heartbreak he had endured. Let us read it in his own words.

"And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. . . . And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, . . . and there will I nourish thee."

The time has come to answer the question—what became of the covenant when Jacob had finished his obligation toward its fulfillment? This question is so vital to an understanding of the scripture, and there is so much misunderstanding pertaining to it, that we shall let the Bible give its own answer to the question.

When Jacob had lived in Egypt seventeen years, and the time of his death drew near, a messenger was sent to Joseph with the news. Taking his two sons along, Joseph went to the bedside of his father.

"And one told Jacob, and said, Behold, thy son Joseph

cometh unto thee; and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance. . . .

"And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath showed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born.

"And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that

his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh." (Gen. 48.)

The foregoing scripture is extremely important to remember in all subsequent Bible study. Outstanding facts are as follows: a. Jacob adopted Ephraim and Manasseh into his own family, thereby making two branches, or tribes, out of Joseph; b. they were to be "as Reuben and Simeon"—that is—they would take the place of Jacob's eldest sons who, through unworthiness, would fail to meet God's requirements; c. they were to carry Jacob's Israel name, and also that of Abraham and Isaac; d. they would grow into a multitude: Manasseh would become a great people, and Ephraim a multitude of nations; e. Ephraim, the younger, was set before Manasseh, which means that Ephraim was destined to become the administrative head of the whole house of Israel.

It now becomes clear that all of Jacob's sons were originally under the covenant which God made with Abraham. It is equally clear that the chief responsibility of the covenant was laid upon Ephraim and Manasseh. It is true that Israel's kings were to issue through Judah; but the multitude of nations, which eventually would form the national basis of God's kingdom on earth, were to come through the house of Joseph.

As the centuries march on from the days of Abraham, Isaac, Jacob and Joseph, we shall see how the prophetic threads in Genesis have been woven into the fabric of modern history.

(To be continued)

A Study in Revelation

Part Eleven: Death and Resurrection of the Witnesses

THE Witnesses have been identified and the period defined during which they were compelled to prophecy in sackcloth. As the 1260 years of their witnessing draws to a close, when their testimony would be finished, "The beast that ascendeth out of the bottomless pit shall make way against them and shall overcome them, and kill them."

The Beast

This Beast symbolizes some type of false doctrine that would affect ecclesiastical activity. This is clear from

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the fact that that opposition was to be to the Word and the Spirit which animates the testimony of the Witnesses. Such opposition would naturally assume many forms and be manifested in many ways, some of which would be so subtle that men would be deceived into believing that it was the truth. Nevertheless, the source of all this deception would be the same, that is, the Bottomless Pit, or Abyss.

Every move made against Jesus

Christ, His teachings and the establishment of His Kingdom is from one of the following three sources (all of which are from the Pit)—the Dragon, the Beast and the False Prophet, and of these three we will have more to say later. The Beast phase of opposition is directed particularly against true theology, though in itself it may take many forms that are far from ecclesiastical. It, however, has to do with influencing the religious views of men, having substituted for the worship and reverence that belongs

to God the adoration of things that are not of God.

Before we undertake to identify the Beast let us deal with the source of this particular manifestation. John describes the beast as ascending from the Bottomless Pit.

The Bottomless Pit

The Bottomless Pit, or Abyss, symbolically represents the abode of darkness and evil, the antipathy of heaven, the source of light and power. From this abode of darkness and evil comes a monster that is able to accomplish what Papal Rome was never able to do. Rome made war against the Witnesses, but could not overcome them. She only succeeded in compelling them to carry on in mourning, but this Beast makes war against the Witnesses and overcomes them and finally kills them.

The Identity of the Beast

Who is the beast? We have a number of facts set forth for that identification. This beast represents some master-stroke of Satan by which he manages to overcome and silence the Witnesses. This is accomplished by a method never before used in the past attacks upon the Witnesses. The move against them is Satanic in origin, and destined to effectively destroy their ability to testify. They are first to be overcome by this power, the result of which would be that men would no longer believe them. The life of the Witnesses is in their testimony. The final failure of that testimony to produce results would bring about a situation that to all intents and purposes corresponds to the death of the Witnesses.

For centuries the sword was used against Christians resulting in millions being martyred for the Word and for the testimony they bore. But the power of the sword was useless against a doctrine. This is clear from history, for the spirit of the martyrs proved to be the seed of the Church which grew in strength and power. Then, too, a doctrine can never be met with the sword. Sword must meet sword and doctrine must be used against doctrine. With this knowledge, gained by years of combat, Satan now injected into Christian theology subversive teachings, the objective of which was to destroy the effectiveness of the testimony of

the Witnesses. Thus the doctrines of the pure religion of Jesus Christ were inoculated with ancient heresies. The Beast from the Bottomless Pit had ascended.

The Word and the Spirit

The power of the Witnesses is in the testimony of the Word and the Spirit. So long as men believed and accepted the Word, Satan was powerless to overcome the Witnesses or silence their testimony. It was necessary in his new plan of attack that the Word be brought into disrepute. Men must be made to doubt its message and accuracy. The Reformation had given the Bible to the people. Satan had been unable to close that Book so now he moves to destroy belief in its revealed message. If he could but accomplish this, then the Spirit would lack the power to awaken the unregenerated to spiritual requirements.

Atheism was making no real headway against the pure teachings of Christianity, but Satan had now appeared as an angel of light in the Beast that ascended out of the Abyss, substituting modernistic doctrines in place of a true and honest study of Two...December Destiny the Word of God; for so-called higher criticism is but atheism baptised. Wherever this miracle-denying, God-dishonoring teaching gains a footing, the power of the Word is destroyed and the spirit is dead. Here the true Witnesses are overcome and ultimately become lifeless, for who will believe their report?

Modernism

In modernism we have the propagation of false doctrines that affect sincere ecclesiastical activities. This is clear from its subtle opposition to the Word and the power of the Spirit. Under its teachings the Bible is subjected to attack, the Old Testament particularly, for it is the foundation on which rests the New. Theological, Bible, and Secular schools, in varied types of modernistic teachings, have systematically undermined belief in the Bible. The atheism of the past is sugar-coated, and has now become the highest "scholarship" of the present and its devotees occupy the pulpits of our land. Thus as wolves in sheep's clothing they are guilty of leading God's people astray. Because

of this type of evil teaching hundreds of thousands of professing Christians do not now accept the Old Testament as true and many, in some instances, are denying the miracles recorded in the New. Thus, in a comparatively few years Satan has accomplished, with his new weapon from the Abyss, what Rome was unable to do by centuries of persecution.

The result of such destructive doctrines has brought the Bible into disrepute and created a state of spiritual decadency throughout our land. Many of the young men and women coming from our schools are without faith in His Holy Word. It is by such means that the Witnesses have been overcome and their testimony disbelieved.

The Attack Upon the Bible

We quote the following from Professor C. A. L. Totten, M. A., because of the description of the results which have followed the introduction of modernistic criticism and atheistical teachings into our schools and seminaries:

"Most religious people are literally afraid to investigate the Bible, and well they may be if the canons of the 'Higher Criticism' are to guide their study. Most of the laity consider it to be beyond their sphere, and so far as 'Moses and the Prophets' are concerned, even the clergy almost entirely neglect them.

"We readily grant that Sin, Repentance, and the Gospel of a Saviour are the vital 'end' of apostolic work. Nevertheless we hold that Christ and the Resurrection *cannot* be successfully preached in this age upon the undermined foundation left by the Higher Critics. It is well for them if they can hold their own souls within the fold: we question it; but be this as it may, it is the *rest of men* that are the ones whom Christ desires to save, and *they* have logic left, and cannot be savingly reached by any other means than a logical exegesis of the whole Bible, and a satisfactory explanation of its inspiration as such, upon the basis that it is '*the truth, the whole truth, and nothing but the truth.*' For, not though one rose from the dead, will men *believe*, unless they likewise are taught to *believe* implicitly, and are made to *understand*, 'Moses and the Prophets.'

"It is the Bible that Atheists and Infidels attack,—the Old Testament

chiefly,—for they are logical, and perceive that if the foundation goes, the superstructure cannot stand, no matter how eloquently it can be clothed in Agnostic sermons. Hence this Old Testament is our one and only bulwark of defense.

"It will not do to preach Christ and deny Moses. It will not do to doubt the universality of the Flood, and ask men to accept a Saviour who alludes to it! It will not do to doubt Joshua's Long Day, with sun and moon poised in midheaven while he fought and yet stultify our hearts with hopes of a *Longer Day* when even sun and moon will not be needed! If the story of Eden and the Deluge, of Jericho and Joshua, are myths, or fables, and not literal facts, then, to the still *rational* mind, all that follows them is equally so, and faith, lost in those who foretold his advent, can never be savingly and logically found again in Christ and his apostles."

Overcoming the Witnesses

The above was written by Professor Totten in 1890 A. D. The very things he foresaw, as a result of the attacks upon the Bible, have since come to pass and the Witnesses have been overcome. Thus Satan's master stroke in bringing forth the Beast from the Pit has accomplished this work well in his organized drive against the Witnesses and their testimony.

A perusal of the technological textbooks will demonstrate how far removed from the teachings of Scripture are the instructions given the students who later occupy the pulpits, and inoculate their hearers with poisonous doctrines which they received in their seminary training. The situation is well described by Jeremiah, "They have taught their tongues to speak lies." Because this was so the prophet said, "And they will deceive every one his neighbour, and will not speak the truth." Thus deception and lying has accomplished what persecution could not do and has resulted in the inability of the Witnesses to bring conviction to the unregenerated, for in destroying the effectiveness of their testimony the Witnesses are overcome.

The Death of the Witnesses

The Beast from the Pit, having gained a victory over the Witnesses,

now moves to destroy them. What is signified by the death of these Witnesses? We know they are overcome by making ineffective their weapon of warfare—the Word of God. Without the authority of the Bible to substantiate their teachings the spirit is powerless to accomplish its purposes.

Now death is the opposite of life. Life means activity and possesses the ability to accomplish things. The dictionary defines it as "animated existence, vitality, the ability to exercise natural functions." Death, then, is the cessation of all this. It is defined in the dictionary as "The total and permanent cessation of the functions or vital actions of an organism; decay; destruction."

The death of the Witnesses would, therefore, indicate that they cease to exercise their natural functions. Now their natural function is to witness to the truth of God's word and convict men of sin. Their testimony in the power of the Word and the Spirit brought consternation into the ranks of the unregenerated.

John's declaration that the Witnesses were first to be overcome before they were slain would indicate a process of time during which, under the attacks of the Beast, their power would be curtailed, finally ending with their death. Now this is not a natural death for John declares they are killed. To be killed or slain is to be put to death by a weapon, or by violence. The weapon used in this case is the cunningly devised doctrines of modernism, "having a form of Godliness, but denying the power thereof." (2 Timothy 3:5.)

We have seen that the process of overcoming the Witnesses is through the attacks upon the Word of God bringing its inspiration into disrepute. When men become convinced that the Bible is not the inspired Word of God they cease to give heed to the testimony of the Witnesses. The inevitable result of such successful attacks upon the Scriptures is that the Witnesses cease to function as an animated organism to convict men of sin. The Witnesses, therefore, are slain by this weapon, for as a result men hold in contempt the Word of God and ridicule the testimony of the Witnesses.

"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt,

here also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."

The Great City

We are told that by faith Abraham went out not knowing whither he went, that he sojourned in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise. "For he looked for a city which hath foundations, whose builder and maker is God." (Hebrews 11:10.)

Thus Abraham was waiting and watching for the coming new order that would be established in righteousness, here called a *city*. In contrast to this city, whose everlasting foundation as well as its Architect and constructor is God, is the Great City which is spiritually called Sodom and Egypt.

If the above city for which Abraham looked is emblematical of the coming New Order, when the Kingdom of God shall be established in perfection upon this earth, then this Great City of which John speaks represents the present world order. The fact that it is spiritually called Sodom and Egypt defines it as other than an actual city, rather it is emblematical of an order in which the evils of Sodom and Egypt predominate. This is further borne out by the fact that John later calls "That Great City" Babylon (Revelation 14:18). But he uses Babylon as a symbol of the present world order. This will be seen to be true as we progress in this study of Revelation.

Jesus said to his disciples, "If the world hate you, ye know that it hated me before it hated you." (John 15:18.) The Greek word translated "world" in this passage is *kosmos* and means arrangement, or order. It is the same word used in the passage when Jesus said to Pilate, "My kingdom is not of this world," that is, it is not of this arrangement or order. He then said, "If my kingdom were

of this world (order), then would my servants fight." (John 18:36.)

The "Great City" is this present world order of which Satan is the prince (John 14:30). The evils of Sodom and Egypt are extant in this world order with its wickedness and idolatry.

The Place of Crucifixion

The reference to "Where also our Lord was crucified" has led many students astray as they immediately think of the city of Jerusalem, or the land of Palestine. In so doing they have overlooked the fact that the Great City is none other than the mystical city which John later names Babylon.

It was possible to crucify Jesus Christ in this world order, or age, because it is evil and the prince of this world is at enmity with God; but in the new order to come such a foul act could never take place for that city, the New Jerusalem or Kingdom age, will be God-conscious and therefore righteous.

This world hated Jesus and they have hated his followers. Therefore, there was great rejoicing when the testimony of the Witnesses ceased to torment their hearers as the true followers of our Lord failed to function as a living body in the sight of this Great City.

Public Contempt and Ridicule

The dead bodies of the Witnesses are exposed in the streets of this city and burial is refused them. The refusal to allow a body to be buried and expose it to the gaze of people in ancient times was a sign of contempt and ridicule. The place of exposure "in the streets" would indicate the giving of wide publicity to that contempt, for as men traveled the highway all would see and be able to recognize the impotency of a once powerful foe.

Ridiculing the Witnesses

Since modernism has overcome the Witnesses and brought their message into disrepute the ridicule and contempt for the things for which they stood and to which they testified have been evidenced on every hand. This statement is amply borne out in that the warnings of the past from the mouth of the Witnesses are no more heeded, and there is great rejoicing because of the passing of old beliefs.

The Bible is considered as folk-lore and fable and no longer needed or heeded as the Word of God, while the Holy Spirit is entirely ignored. Satan has shorn the Witnesses of their life-giving testimony.

These Witnesses have ceased to exercise power over the hearts of the unregenerated and no longer can the true band of Israelites, regenerated by the power of the Blood of the Lamb, strike terror into the hearts of ungodly men or even nominal Christians who in their worldliness have forgotten the things of God. To all intents and purposes the chosen Witnesses are dead in that Great City.

The Resurrection of the Witnesses

"And after three days and a half the spirit of life from God entered into them and they stood upon their feet; and a great fear fell upon them which saw them."

The Witnesses are to be dead for three and a half days, but as we have previously stated a prophetic day is a year thus the time-period of their death is three and a half years, or 1260 actual days. Sometime between the years 1928 A.D. and 1946 A.D., this three and-a-half years of the death of the witnesses will take place. It may not be patent to men that such a period has transpired until the event occurs which signals the end of the three and-a-half years. The close of this three and-a-half years is marked by God's intervention in behalf of his faithful Witnesses when the spirit of life enters into them and great fear falls upon those who behold them.

What is to happen that will revive the power of the Witnesses, enabling them to testify with an authority that will again bring men under conviction? It is certain that whatever produces this will have effectively destroyed the doctrinal teachings that the Bible is folk-lore and fable. It will completely answer the higher critic and destroy the arguments of all the modernists. There is one event clearly depicted in the Bible that can stop the mouths and silence the tongues of the atheist and agnostic forever. It is an event that, according to the prophets, is soon to occur.

The Event

What occurred in Palestine nearly two thousand years ago that settled Jesus Christ's claim to Divinity and

demonstrated His power for all time? Was it the fact and method of His birth alone? Could it be due to His unique ministry and the things He said? Does it rest upon the fact that He died upon the cross? No, none of these things in themselves settle the question, but that claim was sealed and witnessed in His ability to fulfill, "I am the resurrection and from the grave. He had told his disciples previously "I lay down my life that I may take it again." (John 10:17.)

Men may accept the teachings of Jesus and the fact of His crucifixion, but if they refuse to believe in the resurrection it is of little avail, for they miss the entire significance and purpose of the work of our Lord. Without the resurrection He was just another teacher, a good man unjustly put to death, a martyr to his ideals. But if He arose from the dead He gave the greatest demonstration of the truth of all the things which he taught.

That resurrection is so important that Paul discusses the question and then said, "If in this life only we are hopeful in Christ, we are the most wretched of all men. But the fact is Christ has been raised from the dead, a Fore-runner of the sleepers. For since by man death exists, by man a resurrection from the dead also exists. For as in Adam all die, so also in Christ all will be revived. But each in his own order. Christ a forerunner, then those in Christ at his appearing." (I Corinthians 15:19-23. F. F. Trans.)

Just as the resurrection of Jesus Christ confirmed his claims, so the coming resurrection of the dead in Christ, of which He was the first fruits, will forever confirm His testimony and demonstrate the inspiration and accuracy of the Word of God. When that event becomes an actuality atheists, agnostics, higher critics, modernists and all unbelievers will be stopped forever to again open their mouths in opposition to the testimony of His Witnesses.

Fear of the Supernatural

The Bible is very clear in its teachings that there is to be a resurrection of the dead. It perhaps is not without significance that all men fear the supernatural, especially so if it is con-

nected with a grave and particularly if associated with the traditional midnight hour. Men may scoff, but nevertheless down deep in their hearts there is apprehension if place, time and conditions contribute to stir that slumbering fear that has been planted in the hearts of all men, yet to be used by God in a coming day for the accomplishment of His purposes.

Paul's Statement

Paul comforts those whose friends and dear ones have fallen asleep in Christ. The living, at the Lord's coming, he says, will not prevent, or as the Greek word *phthano* means "precede" them which sleep. The order of events is now given. The Lord will descend from heaven with a shout, and the voice of an archangel, with the trumpet of God—"The dead in Christ shall arise first." The Greek word translated "first" means—"before anything else, in time, space, etc." This Greek word appears in at least fifty other passages, every one of which signifies "before" or "preceding in time." Paul thus says the living, at the Lord's coming, will not go before the dead, but that the dead will arise first. Therefore, the graves will give up their dead before the living are affected. The time element between the resurrection of the dead and the events that follow is not given. It may be hours, days or a few weeks, we do not know. The Apostle declares that afterwards "Then we which are alive and remain shall be caught up together with them in the cloud." (I Thessalonians 4:15-17.)

Ascension of Witnesses

One thing is certain that whatever

the event may be the Witnesses are able to stand upon their feet and testify again and men will believe and fear. The account says great fear came upon them who beheld them. As soon as these Witnesses are fully upon their feet, "they hear a great voice from heaven saying unto them, 'Come up hither.' And they ascended up to heaven in a cloud, and their enemies beheld them."

The Midnight Cry

Following the midnight cry that aroused the Ten Virgins, five of them who are wise enter the marriage supper while five who are foolish are excluded. Now the marriage supper is the inductance into office of those who are to reign and rule in the restored Kingdom (further detail will be given regarding this supper when we come to the events outlined in the 19th chapter of Revelation). It is into the heaven, or Kingdom, that John sees these Witnesses ascend. Does the summons to the marriage supper and the call to the Witnesses describe the same event? Just what is this event that precedes the Triumphant return of Jesus Christ and why is it called a midnight cry? What is it that awakens the Ten Virgins at this hour with no question in their mind as to the event it portrays? (Matthew 25:1-12.) Is the summons of the Witnesses to ascend and the call of the Virgins to the marriage supper the same?

These and many other interesting questions can be asked, but we must live," (John 11:25) when he arose let time give the verdict. Of this we are sure that it is not impossible for the dead to appear unto men in this

coming resurrection as they appeared to many in Jerusalem after the resurrection of our Lord. If the shock of that appearance aroused men in that day, what will be its effect upon men today?

A Great Earthquake

"The same hour was there a great earthquake." If the event depicted above is the one that brings about the resurrection of the old-time power of the Witnesses, then the earthquake can be a parallel event to an ancient one. "And the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of their graves after his resurrection, and went into the holy city, and appeared unto many." (Matthew 27:51-53.)

The End of the Second Woe

With the ascension of the Witnesses and the destructive earthquake, which not only has a physical but also an economic aspect as well, which will be seen to be so when we study the 18th and 19th chapters of Revelation, the Second Woe comes to its end. This Woe began with the rise of the Ottoman Empire in 1299 A.D. and will close with the complete settlement of the Mohammedan question as well as the rule of the Turks.

The Third Woe Cometh Quickly

There is no delay between the close of the Second Woe and the beginning of the Third. John declares, "The Second Woe is past; and, behold, the Third Woe cometh quickly."

(With the events of this Third Woe we will deal in the January issue of DESTINY.)

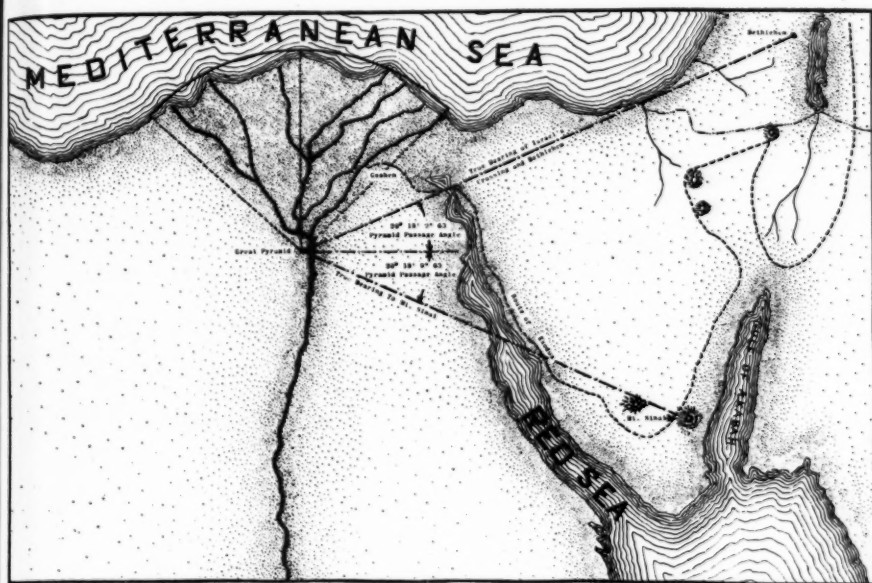
The Great Pyramid Reveals the Location of Mount Sinai

WHILE preparing a series of five lectures on the Pyramid, the question came into mind, "What might the passage angle of the Pyramid point out, if taken in some direction other than north of east?" Without any

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thought, strangely, of what might be there, I laid off this passage angle south of east and found that the line passed very close to Mount Sinai as shown on the customary maps. This

was quite striking and seemed to me very significant. Assuming that more accurate calculations would show the line to pass directly through the mountain, I wrote both Rand McNally and the National Geographic Society to learn the exact latitude.



Both gave me what information they had at hand. The National Geographic Society called my attention to the fact that the traditional location—Jebel Musa, or “Mount Moses” did not fit the Bible description. In fact there were many discrepancies and Bible students had long disputed this location. Checking up mathematically, I found that neither this nor one or two other suggested locations corresponded with the Pyramid pointing.

I noticed, incidentally, that the distance corresponded approximately with the height of the Pyramid without the Capstone just as the distance to Bethlehem corresponds to the height of the Pyramid with the Capstone. I began calculations to find out just where Mount Sinai should be if pointed out by the Pyramid. According to these calculations, Mount Sinai should be at 34 degrees 23' 18", 4 E. and 28 degrees 25' 8" N.

I went to the Public Library at Philadelphia and asked to see their best map of the Sinai Peninsula. I was fortunate in finding a remarkably fine map of this area and on this map, exactly at the latitude and longitude I had calculated, found one of a row of three mountains. These mountains were designated on the map as Marun el-Kelb. Surrounding these mountains, there is a plain, approximately 150 square miles in area, which would afford ample space for encampment of three million Israelites and pasturage for their

herds. Let us now note the remarkable symbolism of this location. We recall that the distance to Bethlehem is $232\frac{1}{2}$ geographic or “perfect” miles, the designated height of the Pyramid with Capstone would be $232\frac{1}{2}$ sacred, Pyramid cubits. We find the constructed height of the Pyramid to be 217 cubits. That is, the Capstone was never placed.

The distance from the Pyramid to Mount Sinai, as pointed out by the Pyramid, is 217 statute or “law” miles. In other words: “With the Capstone, or Christ, up to Bethlehem or Grace. Without the Capstone, or Christ, down, to the Law.” This location of Mount Sinai also brings out another beautifully perfect symbolism which is not brought out by the traditional location.

Both in the Pyramid and the Bible, we find an eastward direction symbolic of a movement away from God, or into Divine disfavor, and westward, a movement towards God, or Divine favor. For just a few Bible examples, note that one moved westward to enter the Tabernacle and also Solomon’s Temple, and that the Holy of Holies was in the extreme western part; that the Israelites were taken east into Assyrian and Babylonian captivity. At first thought, the Exodus from Egypt seems to be an exception to this, but when we analyze this in the light of the new location of Sinai, we find the symbolism to be perfect. You will recall that God took Israel out of Egypt,

not so much for their own sakes, as for the covenants He had made with Abraham, Isaac and Jacob. In fact, to a great extent, He took Israel from captivity in spite of themselves and so even though they were being freed, they still remained rebellious and in Divine disfavor. Therefore, they traveled eastward until they came to Mount Sinai, where they received the Law. Here they reached the Gulf of Akabah, another arm of the Red Sea, and the turning point in their eastward journey. They came temporarily into Divine favor; but shortly afterward, their willfulness and lack of faith caused them to again rebel. When they did so, they again traveled eastward and continued this eastward journey until they at last turned to God, and forty years later moved westward, symbolic of Divine favor, into the Promised Land.

Another striking discovery is the pointing out of what seems to be the first location of the Tabernacle in the wilderness.

The calculations in locating Mount Sinai were based upon Mr. Davidson’s statement of the location of the Pyramid. Mr. Davidson gives the longitude of the Pyramid at “2 hours, 5 minutes (nearly) east of Greenwich.”

In view of the fact that Mr. Davidson is habitually so extremely precise, I assumed that he meant within a few hundred yards at the most. Calculating on this basis, under God’s guidance, I found the exact location of Mount Sinai. Mr. Edgar in his book, gives the location of the Pyramid to be 2 hours, 4 minutes, and 40 seconds east of Greenwich. This made a difference of about seven miles and thus located the most logical point for the first setting up of the Tabernacle in the Wilderness to be near the foot of the Mount of the Law. I am fully convinced that God caused Mr. Davidson to deviate from his usually extreme precision so that the true position of Mount Sinai might thus be discovered.

Mr. Edgar’s calculations of the true longitudinal position of the Pyramid point out the exact site of the Tabernacle in the wilderness where Moses read the law to the congregation.

This incident is highly significant. It suggests the unlimited range of possible discoveries yet to be made.

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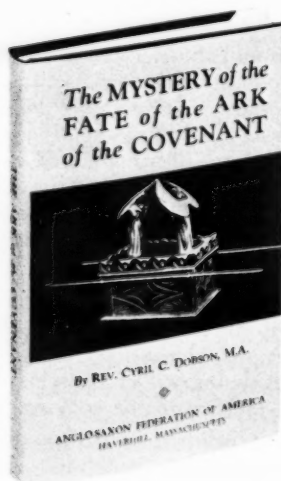
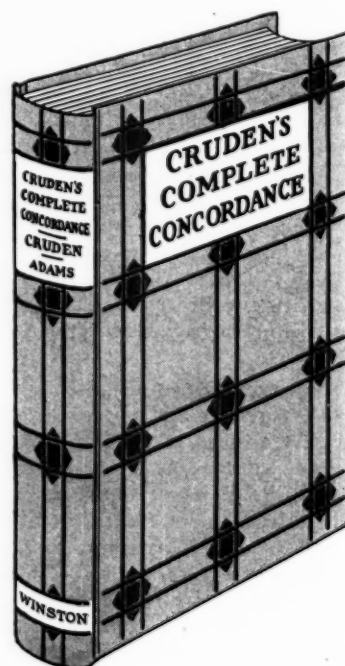
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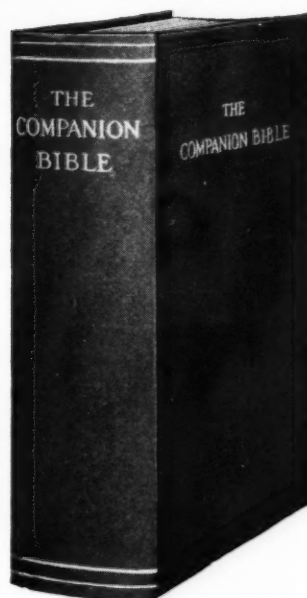
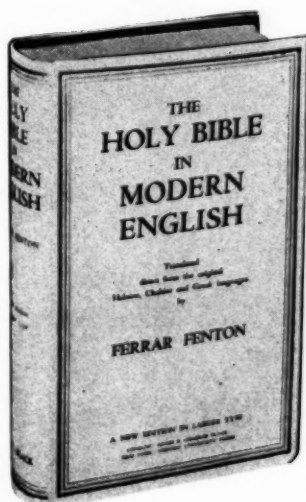
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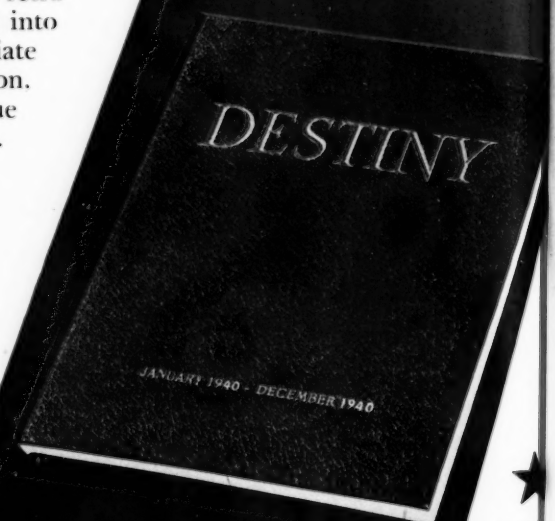


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